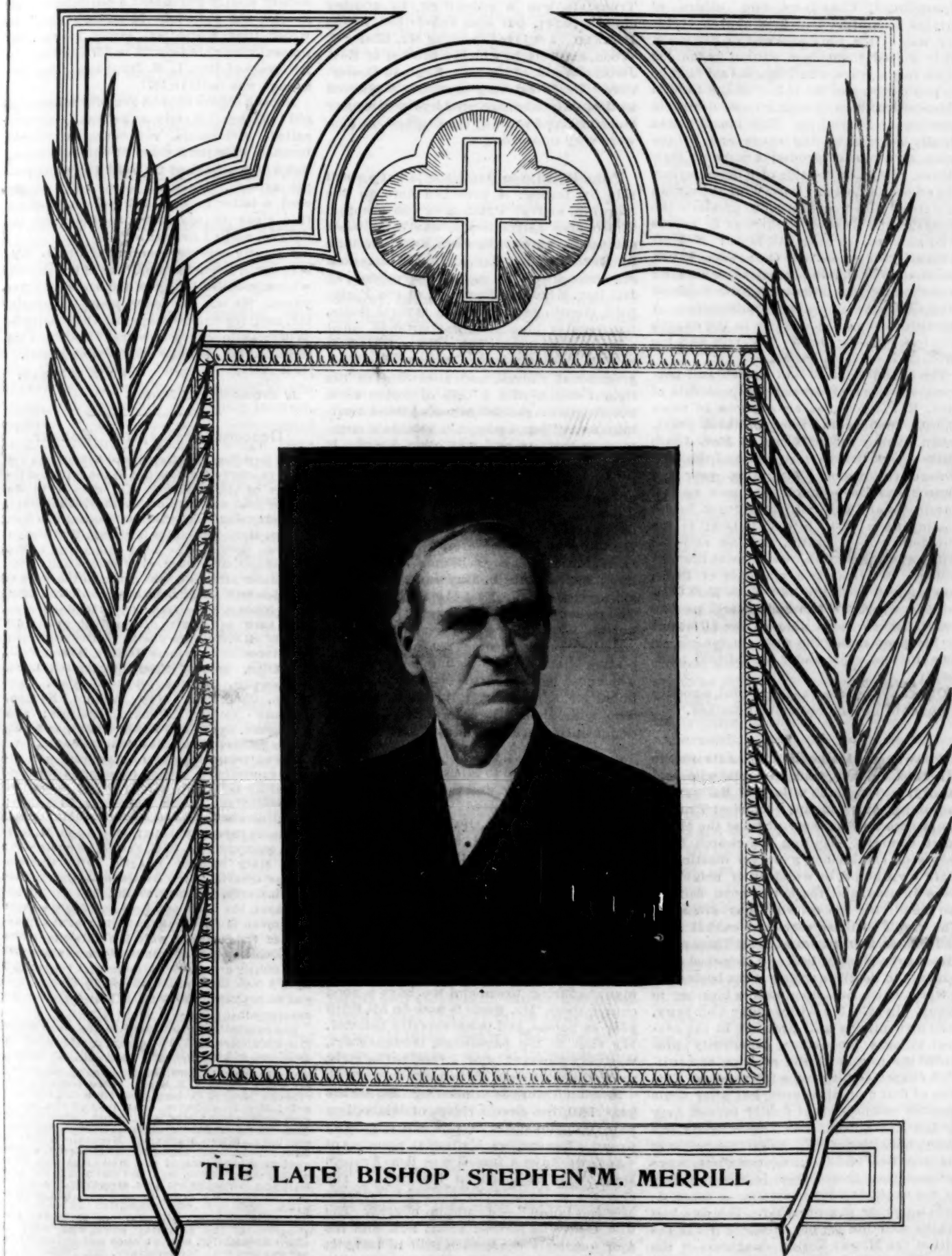




# Zion's Herald

WEDNESDAY, NOVEMBER 15, 1905



THE LATE BISHOP STEPHEN M. MERRILL

## The Field Secretary's Corner

THE Methodist Church in Putnam, Conn., was organized, June 25, 1858, by Rev. L. B. Bates. Previous to this time it had been connected with our church at West Thompson, as an evening preaching appointment for many years, services being held in schoolhouses, private houses, and the open air, or any place where the people could be gathered together to hear the Word. They were seasons of great spiritual power, sustained by the Perrins, Tourtelottes, Chandlers, and others of sainted memory. The first church building was at the northeast end of the town. This served them as a church home for some thirty years, when the gradual change of population and the influx of the foreign element led them to seek a more desirable location and building. This location was finally secured in the south end of the town, on a plot of ground known as Dow Grove. Here, on the side of a deep ravine, the eccentric Lorenzo Dow, with the stump of a tree for his pulpit, used to proclaim the message of salvation to throngs of people who gathered to hear the Word. Not far distant, just across the Quinebaug River, stood the old Perrin homestead, where for many years the fathers of New England Methodism were hospitably entertained. A beautiful memorial window in the church was presented by Dr. W. T. Perrin and his brother, Prof. M. L. Perrin.

The foundations of the church and parsonage were laid during the pastorate of Rev. E. F. Smith, at an expense of some \$1,300. Then came a lapse of three years, when during the pastorate of Rev. Jacob Betts the work was resumed and the parsonage completed. The next year the church was finished, and they now have a handsome and substantial edifice of brick, seating about 300. Rev. F. C. Gray is the energetic young pastor, and he and his wife gave me a cordial welcome at the parsonage. Mr. Gray is a graduate of Drew, coming here from the New York East Conference, where he has had several pastorates. He has won a place in the affections of his people, and the work is taking on new life and vigor under his faithful leadership.

Our canvass here was successful, a goodly number of new names being obtained.

Attawaugan Methodism owes its rise to Mr. Elisha Baker, who, with his wife and family, moved to the village of Ballouville (adjoining Attawaugan) from West Thompson, where they were members of the Methodist Church. Finding no church here, they soon established a prayer meeting in their own home, to which their neighbors were invited, and the house soon became too small for the crowds that attended. The result of these services was that Rev. L. B. Bates, then pastor at West Thompson, organized a class in 1859, and preached once a month to the little society, thus beginning a work which has since been a blessing to many. In 1870, the Attawaugan Company, who own all the mill property in the several villages hereabouts, generously provided the means for the erection of a suitable chapel, seating some 200 persons. This was at first a union church, but after some months as such it was finally turned over to the Methodists. The Attawaugan Company, notwithstanding the fact that most of its members are Congregationalists, have always been most liberal in their support of the work, besides providing a comfortable home for the preacher. The fine bell which calls the people to worship was the gift of the Misses Norton, daughters of the late Henry Norton, who was treasurer of

the Company up to the time of his death.

I was very cordially received by the pastor, Rev. J. E. Duxbury, and his good wife, who assisted me in a canvass — which resulted in a small increase in the list — and afterward conducted me through the plant of the Attawaugan Company. I was introduced to Mr. C. H. Truesdale, superintendent of the company, whose father has long been an honored member of the Methodist Episcopal Church in Danielson. Mr. Truesdale was a subscriber to another church paper, but also subscribed to the HERALD. I enjoyed meeting Mr. Elmer C. Wood, chief clerk, who is a brother of Rev. Jerome Wood, of the New England Conference. Mr. Wood very courteously showed us the goods manufactured by the company and explained some of the processes, which were very interesting.

From Putnam to Danielson is but a short ride by trolley. I preached here in the morning, and at Putnam in the evening. The church at Danielson was established somewhere about 1839, when, after a sermon by Rev. John Lovejoy, an old itinerant, a class was organized with five members. In 1840 Rev. Hezekiah Thatcher, of the Plainfield circuit, preached here several times, but regular preaching was not had until some months later. The services were first held in the schoolhouse, then in the Congregational church, and afterward in the freight depot, with a bale of cotton for a pulpit. Great success attended these meetings, and "depot power" became a common expression, and was often heard. It has been a revival church from the beginning; few pastorates have occurred without conversions.

Among the honored names of those who have served the church I find those of L. D. Bentley, G. W. Brewster, N. G. Lippitt, G. W. Anderson, S. O. Benton, John Oldham, and Frank L. Hayward, now presiding elder in the East Maine Conference. The present church, which is of brick, was built in 1872, and is a very neat and modest building, seating some 250 persons and costing about \$16,000. A fine parsonage in a splendid locality furnishes a comfortable home for the pastor, Rev. W. E. Kugler, who with his family entertained me most delightfully during my stay.

From Danielson to Moosup is but a short distance by trolley, and thither I went after my work in Danielson. On boarding the car I met Rev. S. M. Beale, our pastor at Moosup, and received a hearty greeting. Mr. Beale was quite willing to assist me, and our canvass was unexpectedly successful. I had the pleasure of preaching to his people in the evening, it being the second of his special evangelistic services, and at the conclusion was gratified at receiving five names for the HERALD, in addition to those already secured. Moosup is a thrifty manufacturing town, and we have a good church there. Mr. Beale is now on his third year as pastor, and is universally beloved. My visit at the parsonage, though short, was very pleasant, and I received a right royal welcome from his family.

Moosup history is interesting. Before the year 1800, the circuit riders of Methodism paid frequent visits to this and adjoining towns. The earliest Methodist preacher of whom we have a record was Rev. Francis Dane, who preached in Plainfield. The services were held in the old "Separate Meeting house" — a union church. The first class was formed about 1826, and the first quarterly conference held in 1827. It remained a circuit appointment until 1835.

The famous Lorenzo Dow, whose descendants still live here — one of whom, Miss Lilla E. Millett, I met — and are members of the church, preached here occasionally. On one occasion he found some 400 persons crowded into the old meeting house, and as many more outside. Dow, always alert for an opportunity, took his congregation to the woods just outside the cemetery near by and preached there one of his characteristic sermons, based upon the story of Zaccheus, or "The Difference between Zaccheus and Me" — using for his pulpit a perch in one of the trees into which he had climbed. The society finally purchased a building known as the old "Union Meeting-house," in which they worshiped many years. The present church was built in 1872, during the pastorate of Rev. L. E. Dunham. The parsonage was built in 1877.

Among others held in grateful memory is old "Father" Harris, as he was familiarly called, a humble, yet energetic colored brother, who led a class of colored people, but who was looked up to by the white people as well. He used to say: "I cannot read a letter in a book, but I can read my title clear to mansions in the skies the darkest night I ever saw."

I greatly enjoyed meeting Mr. H. L. Wilson, one of the older members of the church, whose recollection goes back seventy-five years. He was for many years the chorister, and for thirty years led the singing at Willimantic Camp meeting. To him I am indebted for many of the foregoing facts.

F. H. MORGAN.

36 Bromfield St., Boston.

### Deaconess Hospital Bazaar

The New England Deaconess Association has great reason to feel gratified at the results of the efforts of the Deaconess Aid Society in the bazaar that was held on Tuesday, Wednesday, Thursday and Friday of last week at the Paul Revere Hall, Mechanics Building, Huntington Avenue, Boston. The large hall never looked handsomer, with its array of booths and tables. Particular attention was given to the work of the Epworth League, in charge of Miss Margaret Nichols and Miss S. Gertrude Mayo, who, with their assistants, disposed of nearly 600 bags of all sorts. The booths in the larger hall were those of Deaconess Helpers, Boston First, Brookline, Everett First, Dorchester, Lynn, Newtonville, Malden, Boston West, Fairhaven, Cambridge, New Bedford, Newton, Authors' Corner, Woburn, Melrose; also orangeade, candy and flower booths, and last, but by no means least, the cafe.

The entertainment committee were particularly successful in getting together an interesting array of talent, among which might be mentioned the Boston University Glee Club; the Bruere children, cornetists; Mrs. Mabel Williams Eaton, violinist; Mrs. Anna M. Redding, contralto; Mr. R. G. Fraleigh's choir boys; Mrs. Mary Sleeper Ruggles, with Cecilian Ladies' Quartet; Mrs. Gertrude M. Curry, Miss Ada L. Curry, Francis Robbins, etc.

Among the most practical incidents — those that mean much for the establishment and up-help of the Hospital, were the following offers made on different evenings of the bazaar: \$300 by a family group, for a memorial room; \$200 from a New Hampshire gentleman, for a memorial to his wife; \$200 from a lady for a double memorial.

The committee prominent in the work of the fair were: Mrs. F. A. Patterson, president of the Deaconess Aid Society; Mrs. M. W. Mann, vice-president; Miss S. G. Mayo, recording secretary; Miss A. B. Slack, corresponding secretary; Mrs. R. S. Douglass, in charge of the cafe; Mrs. F. A. Eaves, chairman of the reception committee; Mrs. A. L. Rand, advertising; Mrs. W. W. Potter and Mrs. George Gray, reception; Miss Margaret Nichols, Epworth League, etc. Mr. Theodore A. Hildreth, corresponding secretary of the New England Deaconess Association, had general charge of the fair, and, owing to his able direction, there was not the slightest hitch in any part of the program.

It is hoped that all who are watching the progress of the Hospital work, and wish to aid it financially, will at once feel at liberty to correspond with the secretary, Mr. Theodore A. Hildreth, at 87 Milk St., Boston.



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### Millionaire's Model Village

**B**ILTMORE village, created and maintained by George W. Vanderbilt as a model settlement, just beyond the lodge gate of Biltmore estate, near Asheville, has been little exploited by the press, and yet is full of human interest, because of the benevolent, educational and philanthropic agencies which have been instituted for the benefit of the community and near neighborhood, as well as for the people of the estate. There are in all about fifty cottages in the village, besides the public buildings and model retail stores. There is a village green, and also a plaza, and the streets are paved with macadam, shaded by splendid trees, and lighted by electricity furnished by the village's own electric plant. In the village are situated All Souls Church (Protestant Episcopal), the Clarence Parker Memorial Hospital and Dispensary, a parish school, and a model post-office. The parochial school is equipped for a maximum of 115 pupils, and is always full, with a long waiting list. Industrial and manual training are not neglected. Perhaps the most interesting item in the life of the village is the Biltmore Girls' and Boys' Club, of which Mrs. Vanderbilt is president, the object of which is to teach both boys and girls useful occupations and to enable them to become self-supporting.

### Steam Trawler "Spray" Launched

**T**HE launching last Thursday at the yards of the Fore River shipbuilding company of a little steam vessel scarcely more than 128 feet in length, with 12 feet depth of hold and 22 feet breadth molded, would not be an event worth chronicling except for the fact that the boat, designed to serve the purpose of a steam trawler — the first of that type of boat to be constructed in this country — may revolutionize the fishing industry of New England. Although the "Spray" registers but 260 in tonnage, she is a stout little craft, equipped with a triple expansion engine giving her a speed of eleven knots, and providing sufficient power to draw through the water a "drag otter trawl"

with a 110-foot opening, which is expected to scoop tons of fish at a haul. This trawl will dispense with dories, lines and bait, and the operation of the steam trawler is expected to obviate the dangers which now threaten the fishermen who go out in dories and are liable to be lost in fogs.

### Autos Cheaper than Railroads

**A**N economy test made by the New York Motor Club has demonstrated that automobiles as conveyances are cheaper than steam railroads. The object of the run was to demonstrate how much cheaper autos could cover a distance of 682 miles than the fare charged by the railroads. Eight cars successfully ran from New York to Philadelphia and back, a distance of one hundred and eighty miles — a trip that on the railroads costs four dollars to make. A Frayer-Miller air cooled 24 horse power machine carrying five passengers made the trip at a cost per passenger of 76.6 cents for the round trip. Other cars made the journey at a cost from one dollar up, but the greatest cost per passenger was only \$1.88. Seven cars made the more difficult run of 150 miles from New York to Albany and return — 300 miles in all — at a comparatively small expense, the most expensive run being about one-third the railroad fare, which is ten dollars. The Reo omnibus carrying ten passengers finished with a total cost per passenger of \$1.73, while a runabout of the same make made the run at a cost per passenger of \$1.86. The highest cost was \$3.03 per passenger.

### Socialism in Australia

**A**CCORDING to W. P. McLean, who writes in a recent number of *Public Opinion* regarding Socialism in Australia, that commonwealth, which is held firmly in the grip of paternalism, is the one country in the world that is having its destinies shaped by a political minority — the only one in which the spirit and principle of representative government are outraged with impunity. The vaunted democracy of Australia is fast driving the people into two hostile camps, and developing a class tyranny in its most galling forms. It is the country that most of all needs population, and yet its immigration laws are strict almost to prohibition. Up to the year 1890 the Australian communities were thrifty, free and contented, but the advent of the professional agitator, the "labor-cum-political" demagogue, with the payment of members of Parliament and trades-unionism run rampant, changed all that. The labor socialists have been ever ready to bargain with government or opposition, and have generally succeeded in obtaining full value for their vote. The present leader of this

extraordinary movement is James C. Watson, a compositor by trade, a prime minister of the commonwealth by accident, and a socialist by nature. The great secret of the hold of this hybrid and distinctly alien brand of socialism on the country is found in its affiliation with trades-unionism, the perfection of its organization, and the system of moral intimidation employed by unions. The creed of the general party seems to contain a leaven of the theories of all the authorities who ever wrote or thought on the subject of communism, co-operation, or State socialism. But in so far as this socialistic development and propaganda runs counter to individual liberty it must stand condemned and will finally be overthrown.

### Tunnels in Chicago

**C**HICAGO as well as London is wrestling with the traffic problem. During the past four years the city has been providing itself with a system of shallow tunnels, on lines which differ broadly from underground means of transport followed in other cities. The most congested quarter of the city is being duplicated some thirty-three feet below the road level by the construction of underground passages following the plan of the streets, constituting, in fact, lower stories of the thoroughfares above. The special feature of these underground passages is that they are to be utilized only for the conveyance of goods. Up to July 31 last, practically thirty-three miles of these tunnels were constructed, which with the necessary by-passes and intersections, 300 in number, are at present being used only for the purpose of removing soil to the Lake shore. The tunnels are of horse shoe section, the walls and floors being lined with concrete, and the roofs being restricted to a distance of not less than 24½ feet from the street surface. While the tunnels in Chicago have not so far been constructed with the utmost regard for exactitude of design and thoroughness of methods, at least they represent an earnest attempt to deal with a knotty traffic problem — the method of goods transport, a question with which the London authorities have strangely omitted to deal.

### Passing of the Handcar

**G**RADUALLY the gasoline motor is displacing the handcar on the railroads of America. The vision of a road-master ensconced on a clumsy handcar with four stalwart section hands pumping at the handlebars of the slowly working machine, has been a familiar sight on railroads for many years. But now, in place of the old grind of the sprocket chain, is heard the puff of a little motor

which is readily handled by one man. The new motor car will carry seven or eight men and a goodly amount of tools or provisions. Where the handcar on an even stretch of track would make less than fifteen miles an hour, the motor car will make thirty miles. The motors are of simple construction, and do not weigh more than 250 pounds. They have a front seat for the roadmaster, so that he can inspect every foot of the track. The wheels are two feet in diameter, and the car rests on heavy springs which makes riding just as pleasant as in a passenger coach. The gasoline tank holds ten gallons, providing motive power for more than two hundred and fifty miles. Each car is equipped with heavy brakes, so that it can be stopped in its own length.

#### Arctic Drift

**A**T a recent meeting of the Geographical Society of Philadelphia the announcement was made that two of the fifty Bryant-Melville casks that were set adrift some years ago in the Polar Sea have turned up, thus confirming the theory that there is an eastward drift across the Polar ocean north of Europe and Asia. The first cask was thrown overboard from a revenue cutter some eighty-five miles northwest of Wrangle Island, which is north of Bering Strait. This barrel was afterward recovered on the coast of Siberia. A second barrel was placed on an ice-floe northwest of Point Barrow, the northernmost point of Alaska, in mid-September, 1899. Almost six years later it was recovered near the northern coast of Iceland. In that time it drifted with the flocs through the Arctic Ocean from the Pacific to the Atlantic, a course that may have carried it within a short distance of the Pole. Explorers have frequently planned to take advantage of this ice movement in a polar expedition. The fact that a barrel has made such a journey may be urged as a new reason for attempting to gain the Pole by that route in a vessel fitted to resist great ice pressure. But it is conceivable that from its peculiar build and shape a cask might endure conditions of ice jam and pressure which would overcome the resistance of the stoutest ship, since a ship cannot safely turn turtle or be rolled about as a barrel may be.

#### Russian Reform Ministry in Office

**T**HE Witte Cabinet formally assumed its functions last Saturday, but finds itself confronted with perplexing and perilous questions. While it faces less active disorder than existed when the new order of things was decreed by the Czar, the outlook is still serious. An outbreak among the sailors at Cronstadt, while it was promptly curbed, affords one evidence of the growth of disloyalty among some of the Government forces. The Jews, who have already suffered much from mobs and massacres, are terrorized by vague fears of further outrages. A warning has been administered to Poland — which for good or ill has now become a part of Russia — that while the Government intends fully to respect the national rights of Poland, any attempt to wrest Polish autonomy from the Emperor will be treated as an act of revolt. Russia

seems destined to travel a thorny path to freedom. The Liberals are splitting into various groups, and from distrust or selfish motives refuse M. Witte their hearty support. The more thoughtful Russians, however, recognize the fact that Count Witte is the only man in the present stage of transition capable of coping with the court camarilla; and the fear of a reactionary relapse in Russian administration may eventually drive the various Liberal leaders, who are at present like a lot of wild colts suddenly let loose in a broad pasture, to combine with Count Sergius Witte to conduct the country into a safe constitutionalism.

#### Death of Lady Florence Dixie

**L**ADY FLORENCE DIXIE, the well-known writer, explorer and champion of woman's rights, who acted as war correspondent for a London paper during the Boer war, died at her home in Dumfriesshire, Scotland, Nov. 7. Bold, active and energetic, Lady Florence was an extensive traveler, venturing on journeys which few of her sex would care to undertake. She attracted a considerable amount of public attention by a series of letters from Zululand, which were afterwards elaborated into a book called, "In the Land of Misfortune." Some years ago she made a tour through Patagonia on horseback, and related her experiences in that region in a book entitled, "Across Patagonia." Lady Florence had shot lions in Africa, tigers in India, and kangaroos in Australia, and in earlier days was an expert rider to the hounds. More lately she vigorously protested in print against rabbit coursing, vivisection, pigeon-shooting and fox-hunting. Two of her more recent books directed against the brutalities of so-called "sport" were entitled: "The Horrors of Sport" and "The Mercilessness of Sport." It was in connection with Irish affairs that Lady Dixie attained the widest notoriety. Her pamphlet entitled, "Address to the Tenant Farmers and People of Ireland, with Advice and Warning," greatly displeased the extreme Nationalists, and satisfied hardly any one who was interested in the solution of the Irish question.

#### Sir George Williams Dead

**S**IR GEORGE WILLIAMS, founder of the world-renowned Young Men's Christian Association, and president of its London headquarters for twenty years, died on Nov. 7. He was born in 1821, and was the son of a farmer. His attention in youth was directed to religious matters, and in 1843 he was influential in inducing some of the employees of a dry goods firm by which he was employed to join with him in holding a prayer-meeting at stated intervals. On June 6, 1844, twelve persons, of whom young Williams was one, formed themselves into a society under the name of the Young Men's Christian Association, which extended until it encircled the world. Mr. Williams was active during the rest of his life in furthering the interests of the Association. The first societies of the kind were started in Boston and Montreal in 1851, and forty more were formed within three years. From 1863 to 1885 Mr. Williams was the treasurer of the British organization, and in 1885 became its president. His business career

was crowned with success, and from the first he was a generous contributor to the work of the Association in all its departments. He also held the presidency of thirty religious and philanthropic societies, and was associated as director with fully one hundred others. In 1894 Mr. Williams was knighted by Queen Victoria, upon the occasion of the 50th anniversary of the organization of the Y. M. C. A. His body was buried in St. Paul's on Tuesday, in response to a request that that honor be paid him, proffered by men prominent in all walks of life and by the Council of North America, representing 400,000 members of the Association.

#### Rout of the Bosses

**T**HE significant fact in the elections of Nov. 7, in which all true patriots will take exceeding satisfaction, has been the complete rout of the bosses. Elections were held in seven States and six of the larger cities. Upon the issue of the contest, as Mr. Joseph Choate said, depended the perpetuation of personal liberty. The question was whether the people of America were strong and courageous enough to throw off the brutal tyranny of the political dictators and preserve for themselves and their descendants the right of initiative in civic movements. A very healthful and encouraging feature of Tuesday's elections has been the widespread popular revolt against the arrogant and unscrupulous dominion of the bosses. If only the independent candidates in New York State had been successful, some doubt might be expressed as to the real significance for the country at large of the elections. But the result of the elections was the obliteration of six bosses — Murphy of New York, McCarran of Brooklyn, Penrose of Pennsylvania, Durham of Philadelphia, Gorman of Maryland, and Cox of Ohio. Truly, it has been a bad season for bosses! In New York William T. Jerome won gloriously over the political magnates of all factions; Mayor Weaver was splendidly endorsed in Philadelphia; and while no such clear-cut issue was presented in Massachusetts, in the revolt of a large section of the party from the support of Mr. Lodge's candidate for lieutenant-governor, the determination of the people of the State to think and choose for themselves was very manifest. The machine organizations have everywhere collided with a thoroughly awakened public sentiment. In this arousement of the public conscience both pulpit and press have had a large share. The result should serve to hearten up every citizen who is sincerely a lover of the country. The success of a Folk or Jerome can be duplicated in any city, however adverse the conditions may outwardly seem, where a single man believes profoundly in the practicability of the Ten Commandments, in the name of Jehovah, in the authority of the Continental Congress, and in the primary unaltered political powers of a continental people. The bosses are removed, but others may take their places unless a like spirit of civic alertness and patriotism is maintained as a constant asset of a vigilant public. Those who fought in these political contests in an "off year," and did not run away, may live to fight many another day for like ends against similar dangers.



## Translation of Bishop S. M. Merrill

OUR greatly beloved and venerated Bishop passed away, suddenly and peacefully, from heart disease, last Monday morning, at Keyport, N. J., having preached the day before at Brooklyn. The church has suffered a great loss, and mourns for one of its master minds. Elected to the episcopacy in 1872, at the same time with Bishops Bowman, Harris, Foster, Wiley, Peck, Gilbert Haven and Andrews, he was the youngest of the eight, and has survived them all, except the last named. During the thirty years of his episcopal activity he held very nearly 250 Annual Conferences, and it can be truly said that his whole strength went to each. If perfect satisfaction was not always given (an impossibility), as much was effected in this direction as more than ordinary powers and painstaking could accomplish. We never heard complaint in his case of arbitrary rulings, unseemly, unbrotherly arrogance, or dictatorial despotism. If he had not the scholarly finish of style that comes from thorough training in youth, or the elegance of manners and geniality of spirit that different surroundings might have produced, if he was not a superb orator and a peerless preacher on whose lips great audiences hung entranced, this is but saying that it is not given to any one man to combine all excellences. No one can question that he was broad-minded, clear-headed, an embodiment of sound judgment and strong common sense, wise, sagacious, statesmanlike, conspicuously industrious, an administrator of marked skill, and a writer of large usefulness. The words which he uttered before the Chicago Preachers' Meeting, May 24, 1897, in the sermon which commemorated his quarter-century of episcopal labors, concerning Joshua Soule, might, with little variation, be applied to himself. He said: "The first Bishop I ever met was then the senior Bishop of the board, and he filled my loftiest ideal of what a Methodist Bishop ought to be. It was the venerable Joshua Soule—dignified, majestic, profound, self-poised and self-willed, every inch a Bishop." This same sermon, by the way, preached at the special request of the ministers, deserves a word of comment. It reveals to a considerable degree its author's character. He devotes it almost wholly to a discussion of the things for which a Methodist minister ought, in his opinion, to stand—sound doctrine, pure morals, evangelical faith, genuine experience of conscious salvation, the largest and truest catholicity and fraternity. He found it impossible to bring his mind to attempt what he admits would have been the most appropriate style of sermon for the hour, one with more of reminiscence in it. He felt obliged to disappoint his hearers. He said: "The fact is, I never could get much out of my personal experience and observations with which to illustrate or decorate my sermons, while to speak of what has come to me or what I have done in this office is particularly distasteful. It was an astonishment to me twenty-five years ago to find myself elected; it has been an astonishment ever since."

It was not so much of an astonishment to his friends. He made his mark in the

General Conference of 1868, the first of which he was a member. It has been called the turning-point of his life. In the great and final debate on the question of lay delegation, so long agitated and the subject of so much excitement, S. M. Merrill, of the Ohio Conference, made a most masterly speech, which forever fixed his place as a great constitutional lawyer. A large and weighty committee of picked men, through its chairman, E. O. Haven, made a majority report, signed by 45. But against it stood up Merrill, leader of a minority of ten, claiming with irresistible logic that a constitutional body did not possess the power to change its own form of existence except as was provided in the constitution thereof; any such change must be made by the anterior and superior power by which that constitution was originally established—in this case the membership of the Annual Conferences. The majority report made no provision for submitting the proposed change to the Annual Conferences. Hence it was challenged, and successfully, by the minority. Merrill's speech made him editor of the *Western Christian Advocate* in 1868, and had much to do with his election to the episcopacy four years later.

Stephen Mason Merrill was born at Mt. Pleasant, Jefferson County, Ohio, Sept. 16, 1825, just forty days after Bishop Andrews, and one hundred and seventy-one days after Bishop Wiley. His parents were Joshua and Rhoda Merrill, who lived to see him grown to full manhood, and died in peace and Christian triumph, 1850 and '51. They were poor in earthly goods, but rich toward God. They were of a roving disposition, and between 1825 and 1841, when they reached Greenfield, Ohio, had lived in a half dozen different places. It was at Greenfield, in the old stone church still standing, though long since abandoned, during a Wednesday evening prayer-meeting, that Stephen was converted. He joined the church, Oct. 31, 1842. But little schooling had been his, owing to the frequent removals and the poverty which compelled him to work for the support of the family. He had, however, an earnest desire for knowledge, and a determined spirit which led him to high excellence in whatever he undertook. His gifts were soon discovered by his pastors, who licensed him to exhort and to preach (the latter, April 5, 1845), and, his desire for education deepening, a few friends contributed sufficient to enable him to attend school for six months at the South Salem Seminary. He rode over in the morning from Greenfield, and returned in the evening, on a little black Canadian pony which he afterwards rode on his circuit for several years. So far as appears, this is all the academic instruction with which he was privileged. What else of learning he obtained was by private study. His trade was that of a shoemaker; and he used to be seen studying with a book propped up before him, and at night with a tallow candle for a light, while he labored hard at the bench. This it was, doubtless, together with some other things, which led to his being called

the Methodist Lincoln. Self-educated, kindly in heart, massive in mind, open-handed, large in stature and physical strength, one of the common people, loving the shops of the masses and the homes of the poor—there is indeed a considerable resemblance. Both reasoned from fundamental principles; but Lincoln enlivened his debates with homely humor, while Merrill's were characterized by unadorned logic.

He preached his first sermon in the old stone church at Greenfield, in April, 1845, and was recommended for admission into the Ohio Conference the same year. None were taken in at that time, but in the following year he became a member, and proceeded to the hard circuit work at that period in store for nearly all, especially the young men. Besides making his mark as a preacher and champion of orthodoxy against Universalism in debate, on many circuits and stations, he did excellent work as presiding elder for some years, particularly in Kentucky just before the war. He was transferred there by Bishop Morris in 1859, and appointed to the Maysville District, which took him into the heart of the State. He succeeded in avoiding needless offence, while at the same time preserving self-respect and loyalty to the church. He made no concealment of his opinions, demanded his right to be heard whenever assailed by speech or press, and pushed the work for which he was sent with large success. He was presiding elder on Marietta District, Ohio Conference, when elected to General Conference in 1868. As editor of the *Western* for four years, while not in every point a brilliant success, in most respects he more than realized the expectations of his friends, and maintained the high grade of the paper. His articles were weighty and instructive rather than sprightly and entertaining, as might be supposed; dignity and lucidity rather than versatility characterized his editorial career.

After his election at Brooklyn as Bishop the *Daily Christian Advocate* said: "The church has good reason to expect from him much substantial service." This has indeed been rendered. Into its details there is little need that we enter. He has traveled throughout the length and breadth of the land, holding with marked acceptability all the Conferences in due succession, many of them several times; he has inspected our missions in other lands, visiting India in 1880-'81; he has been a potent influence in the councils of the connectional societies; he has presided, in turn with his colleagues, and with more than the average of high regard, over the nine General Conferences that have been held since his consecration to office; he has done his full share of that large amount of outside work, such as church dedications, which falls to the lot of our general superintendents. No scandal has in any way touched him; no charge of unbecoming conduct has ever been offered against him; his decisions have never been reversed. By general acclaim he has been accounted the chief justice on the judicial bench of the episcopacy, the one most of all endowed with that legal quality of mind, that logical acumen, so useful in a position where



### THE CERTAINTY OF JESUS

WHEN Jesus said, "I know," there was cleared up with one burst of light the moral and spiritual darkness of humanity. It means positive assurance and hope and joy to us in every perplexity. The Christian comes back at last to rest sweetly and bravely upon this great declaration of the Master. In the midst of all the guessing and the groping after solutions and footholds in life, the message of Jesus rings like the drumbeat of rescuers in the ears of a besieged garrison — "I know."

In clearing up the meaning of His own life, Jesus also shed full light upon our own problems. We mean essentially to God and the world what Jesus meant. This does not in the least degrade or invalidate His uniqueness; it only claims for us what Jesus endowed His followers with in the upper room, Himself dwelling in us, and His mission repeated in our own.

Because Jesus knew, we no longer guess. In Him we discover the meaning of our own life, our potential selves. Therefore with assurance and joy the Christian hails the advent of every new day. His task is not turned up for him at haphazard; he knows the way which he ought to take, and he takes it in serene, rejoicing confidence. He knows because Jesus knew.

### THE UNEBBING TIDE

GRAND is the leisure and the composure of Truth; sublime her dignity and tranquillity. She is not agitated or flustered, not in any haste. The calm of the ages is upon her, the quiet of absolute peace. And yet she moves — resistlessly, without perturbation or uncertainty. Straightforward she goes, in spite of obstacle. Her progress may be slow, but it is deadly sure. There are no backward steps, no very long pauses. To get across the path of Truth is to foredoom one's self to annihilation. They who do it, whether in rashness or in ignorance, after a while disappear. They are gone; the waters roll on, not seeming, perhaps, at first, or when looked at casually, to be making much headway — some waves, indeed, are less high than those which went before; but the majestic movement does not really pause. Silently, inexorably, unweakened, like the steady march of fate, dilling eventually every creek and shallow, comes, flooding in, the main. It is like the stately flow of the glacier. Hence the fitness of the phrase, frozen truth.

Truth is conformity to fact; reality; the thing that is. Men have their opinions and their moods, their prejudices and preferences, their notions, and desires, and surmises. These come and go; but the fact abides. To get into the closest possible relation with it is the one aim of the noblest class of minds. And this relation can be established if there be self-renunciation, courage and patience. Not that every one who is equally endowed with these high qualities, equally good and righteous, will see alike. The personal equation will remain. Some errors will be very liable to attach themselves to the mental processes of imperfect beings. No one can arrogate to himself the infallible

possession of the whole truth, the absolute fact in its entire dimensions. But in proportion as self-seeking, pride of opinion, obstinacy, and other such unlovely traits are eliminated, in that proportion truth comes in sight and finds itself at home. The pure in heart see God, who is the Truth, see Him more or less, other things being equal, according as they are more or less pure. They who approximate to this ideal form a glorious fraternity, than which there is none finer. They recognize each other instinctively. They resent the coarse intrusion of those who take the sacred name of truth in vain, masquerading for personal purposes in a garb to which they have no right, and which does not deceive the initiated. "Their souls are ever bright as noon, and calm as summer evenings be." They are cheerful and buoyant, knowing well that Truth must triumph. They are "gentle toward all, apt to teach, forbearing, in meekness instructing them that oppose themselves, if peradventure God may give them knowledge of the truth." They bear no ill-will to any, but try to enlighten the ignorant, being full of compassion for those who are out of the way, and finding no occasion for any alarm whatever as to the eventual outcome.

Christianity is a growing religion, not only in that it extends itself ever more widely over the earth, but also in that it is constantly shaking itself loose from the accretions of error that have gathered about it. It has by no means arrived at its final form. Christian theology is a progressive science, reaching out ever more for a completer grasp of God and His relations to men, for a fuller apprehension of all spiritual things in their right proportions. As yet we know only in part. God has still other things to say to us for which we have not hitherto been ready, things which will come into view as we are gradually able to bear them. The Holy Spirit is with us now, even as He was with good men in days of old, and they whose ears are attent will hear much that He has to communicate. We are getting a different view of the world and of God from that which prevailed with our fathers. Those of them who yet linger, honored figures, on the shores of time, but have failed to absorb the new intelligence and adjust themselves to the new points of view, must not for a moment think that they can be allowed to call a halt in the progress of the age. Nothing would be more fatal to Christianity than to permit this, to permit a breach to be made between faith and knowledge, orthodoxy and modern thought. There is not the slightest necessity for a divorce between devotion and intelligence, between what we believe and what we know, between religion and science, between the Bible and education. These two elements may and should live in perfect peace together. Christianity needs them both. Methodism needs them both. If we conceive it rightly, Methodism has always had them both. At least in the person of its founder there was no gulf between belief and knowledge, and no disposition in any narrow, bigoted way to shut from fullest fellowship those who would not cast out demons just as he did. He said (in that magnificent sermon on "The Catholic

Spirit"): "Every wise man will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs." "Every one must follow the dictates of his own conscience in simplicity and godly sincerity. He must be fully persuaded in his own mind, and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule."

If Methodism is to prosper, it must remain true to this guiding star. There must be no break in its ranks because of differences of opinion on non-essential things. This is a period of reconstruction and readjustment very similar to that which attended the great Reformation in Germany when so many men's hearts failed them with fear because of new and strange doctrines which were lifting their heads and which verily seemed to them to be of the devil. But they were of God. There has come again a revival of learning, a renaissance; it will prove to be a friend, not an enemy of the truth. Let no one imagine he can stop its progress. Ecclesiastical bulls might as well be directed against the planets. The fulminations of high church authorities on these matters, decrees of councils and of popes, have never met with much success. Indeed, they present an unbroken series of most disgraceful failures. Astronomy, pronounced against, has moved on; geology has moved on; biology has moved on, in spite of the most frantic and determined endeavor to turn them back on the part of those who spoke in the name of Holy Writ and mistakenly deemed that the very foundations were being destroyed. So will it ever be. Hierarchies are helpless in this thing. Why will they not comprehend it, and learn a little from the past?

Biblical criticism, which is now the bogy to so many, when properly defined, is simply a thorough study of the Bible, unbiased investigation into its facts. That study will, and should, go on, without fear or favor. Only very timid or very ignorant souls will get frightened about it, and imagine that dire disaster impends because there has to be an alteration in some purely human dogmas to which they have become accustomed. They will yet see, we trust, that the gains from the movement are going to be very far greater than the losses; that we are to have as the result a very much better and stronger book than before, more human and hence more divine, more natural and hence more supernatural. A return, on the part of the great body of educated men who have passed through our higher institutions of learning, to the old methods and ways of looking at the Bible, is absolutely impossible. One might as well ask them to go back to the Ptolemaic system of astronomy. They are extremely unwise who attempt to force out of the church this body of educated men. This attempt must be resisted. There is room in the church for both parties, if they will but consent to live and let live, think and let think. Why not? Let neither try to oust the other. Christ, we believe, will defend the one attacked, as in the case of



Mary and Martha. Let us agree to disagree on these ambiguous, speculative, doctrinal points where there is no absolute certainty available. Let us work together in Christian love and peace. We need more love and more learning. Both are extremely important. We need very wise leadership, a leadership which will not seek to obstruct and choke a restless stream — with portentous consequences of destruction — but rather to guide it into safe channels for the turning of useful wheels. This is no place or time for the exercise of arbitrary authority. Men who respect their manhood or their intellect cannot yield to this sort of thing in matters of opinion or belief or conscience, cannot be forced into silence, cannot be made to deny the truth which God has shown them. They must be convinced by fair argument in open discussion.

### Almost a Connectional Cause

THE American Bible Society finds itself for the first time in a quarter of a century in debt. Its reserve surplus is entirely used up. During the last four years it has drawn upon this surplus on an average \$30,000 a year, in order that its far-reaching missionary work at home and abroad might not be suddenly crippled. Now this surplus is exhausted, and the Society is in debt. Legacies, formerly so large and constant, have ceased to be a dependable source of income. The present annual contributions from life members, donors, churches, and auxiliaries, together with the income from trust funds, are insufficient for the work of the Society, and this work, it is said, should everywhere be enlarged, and nowhere diminished.

What is immediately needed is that all the supporters and friends of the Society shall take into consideration plans to enlarge the annual contributions to its treasury. The circulation of the Bible lies, it is said, at the foundation of all the work of all the churches. Many churches have adopted a self-assessment of an amount equal to ten per cent. of their missionary offerings as their share for the Bible Society, the "plowshare of missions." The Society asks for many thousands of new givers, at least one thousand who will pledge a hundred dollars a year for a term of years; and for a \$50,000 advance over last year's receipts to meet the appropriations already made. The Society's year ends March 31, 1906. Unless such help is received, ruinous retrenchment in its benevolent work must immediately follow.

In view of the fluctuations that affect current receipts, especially from legacies, which have diminished in part because so many persons are disposing of their property during their lifetime, thus becoming their own executors, and in order to provide for such advancement as shall properly represent American churches in the large and increasing share that belongs to them of giving the whole Bible to the whole world, the board of managers of the Society, in connection with the celebration of its 90th anniversary in 1906, calls for \$5,000,000 to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this purpose. The Society holds the Bible to be both the charter of salvation and the foundation of the liberty and well being of this nation and of all peoples.

If this Society, which is an indispensable promoter and supporter of our missionary work everywhere, is compelled to retrench in its appropriations, it will serve to cripple our missions. For this reason we

urgently lay the foregoing facts upon the hearts of our ministers, and beg them to take it, as nearest to a connectional cause, to their people for generous support. Preach a new sermon on the Bible, tell them the facts in the case, and ask for a fitting contribution. We are assured that our people will gladly come to the rescue of the Bible Society if the case is intelligently presented to them.

President Roosevelt, in this as in so much else, is a model Christian citizen and helper. He personally pleads the cause of the American Bible Society, and is a generous contributor to it. On Nov. 7, in London, there was a great meeting to celebrate the completion of the centenary fund of the British Foreign Bible Society. Hon. Whitelaw Reid, the American ambassador, one of the principal speakers, read a letter from President Roosevelt, in which the President said:

"MY DEAR MR. AMBASSADOR: May I, through you, send my hearty congratulations to the British Foreign Bible Society at its centenary thanksgiving meeting. I trust that this gathering will stimulate world-wide interest in the translation and circulation of the Bible, and I am certain that all persons having the good of mankind closely at heart will feel for this effort the most sincere sympathy and good will."

### Crime Its Own Detective

THE chief priests and elders, after our Lord's crucifixion, burial and resurrection, gave large sums of money to the Roman soldiers on guard at the sepulchre, to induce them to circulate a lying report as to the theft of the body of Jesus by His disciples, saying: "And if this come to the governor's ears, we will persuade him, and secure you." It has been the fond and fatuous delusion of evil doers since the days of Cain that though others might be found out, their particular crime would not come to the governor's ears, or, if it did, that some one would persuade him and secure them. But murder will out, and crime tends to revelation. Especially where there has been a conspiracy in crime will the chances of its detection be increased. The thing will come to the governor's ears. Somebody will overhear the conspirator when he is making remarks off guard, a sleuth will dog his footsteps, he will commit some indiscretion, the daily papers will help to hound him down, the rascal will be rung up on the telephone, betrayed by some confederate, run down in some haunt of vice — or, likely as not, be found mixed up with some theatrical business, that wholesale demoralizer of public morals. In numberless ways criminals serve as their own detectives. But if now and then a red-handed criminal does escape, the story of his crime will surely come to the ears of a Supreme Governor on high, to whom he must give an account at the judgment day.

### PERSONALS

— We received a welcome call last week from Hon. and Mrs. George O. Robinson, of Detroit. After visiting Mrs. Alden Spears, of Newton Centre, they were going to Brooklyn to attend the sessions of the General Missionary Committee.

— Mrs. Caroline M. Severance, who organized the first Woman's Club in America, lives in Los Angeles, Cal., and is now eighty five years old. In 1830 she organized the New England Club of Boston, and was president of that institution for three years. Mrs. Severance is still active, and interested in current affairs.

— Rev. Clarence True Wilson, D. D., pastor of Grace Church, Portland, Ore.,

has been elected president of the Anti-Saloon League of the State of Oregon. Dr. Wilson has always taken an active and successful hand in the aggressive temperance work of the States where he has resided. In Southern California he was instrumental in having the saloons voted out of Santa Monica during his pastorate.

— Rev. A. H. Herriek, of Greenfield, is rendering the brethren upon neighboring charges very acceptable and fruitful service in special evangelistic services.

— Mrs. Eliza Jane Trimble Thompson, better known as the "Mother of the Crusaders," died at her home in Hillsboro, Ohio, Nov. 3. She was born in Hillsboro in August, 1816, and was consequently in her 90th year. When the Ohio crusade against the saloons was started in 1873, Mrs. Thompson joined Mrs. McDowell in leading the first praying band.

— On his arrival recently at Gibraltar Father Endeavor Clark found at least three Christian Endeavor societies in active operation on "the Rock" — one in the Presbyterian church, and two in the Church of England Cathedral. The Bishop of Gibraltar, whose diocese extends over the whole of the Mediterranean shores, is enrolled as an active member of the senior society in the Cathedral. Archbishop Govett promised Dr. Clark to hold a cathedral service for the hundreds of American Endeavorers who will stop at Gibraltar next July on their way to the World's Convention in Geneva.

— That was a graceful and happily expressed compliment which Prince Louis bestowed on President Roosevelt, after lunching with him and spending some hours in conversation in the White House, when he said of the Chief Executive: "I was greatly impressed with the President's democracy, but at the same time with his dignity. He looks what he is — the masterful ruler of a masterful people." It is pleasant to be told that, in the eyes of a representative of European autocracy, it is possible for democracy and dignity to be combined.

— Dr. W. F. Warren writes: "Permit me to invite your ministerial readers, and particularly those among them who in past years have attended Boston University, to a perusal of a little book just issued in this city under the title: 'The Immanence of God.' If anywhere else, within the limits of one hundred and fifty pages, an equally clarifying and timely discussion of 'God and Nature,' 'God and History,' 'God and the Bible,' and finally 'God and Religion,' can be found, I know not where. The force and charm of the discussion are guaranteed when I add that the author is Professor Borden P. Bowne."

— Rev. T. W. Bishop, of the Appleton Church, Dorchester, was calling on a friend recently, when she presented him with a check for \$1,000 toward the fund for the complete renovation of that church. The work is to be begun at once, and when done, it is expected that all bills will have been paid and that this people, who in the past have contributed members to the formation of three new neighboring churches, will start on a fresh career of usefulness. Mr. Bishop has been asked by the father of young Tucker, convicted of the murder of Mabel Page, to visit him from time to time. He was in the Sunday-school when he was pastor at Auburndale and has asked to see him.

— Prof. George W. Knox, D. D., of Union Theological Seminary, New York, has been giving a course of lectures at the Lowell Institute in Boston on the religion of Japan, which have been very well received. Dr. Knox is of the opinion that the whole study



of Japanese religion confirms the belief that religion is "an instinctive expression of humanity." At the same time we presume that he would insist that the spontaneous religious sentiments of humanity need, in order to give them practical force and validity, the culture of the Christian grace and teaching.

— Bishop Goodsell preaches in St. Mark's Church, Brookline, next Sunday morning.

— Potter and Miller are holding special services at St. Paul's Church, Lynn, of which Rev. Charles Tilton is pastor.

— Kvangelist Telford began, on Sunday, two weeks of special services at Centre Church, Malden, of which Rev. Dr. John Reid Shannon is pastor.

— Chaplain J. H. Nutting is reported to be very seriously ill at his farm in North Kingston. Double pneumonia is the cause. He has the sympathy of a wide circle of friends.

— Presiding Elder W. T. Smith, of Boone District, Des Moines Conference, is serving his sixth year on that district. This is the fourth district he has served as presiding elder in Des Moines Conference. In the last twenty-six years Dr. Smith has served only one pastorate — Indianola, Ia.

— The latest myth respecting Professor H. G. Mitchell is the published statement that he has pronounced Abraham a myth. The inference, based on a statement quoted from page 275 of his book, "The World before Abraham," that he makes Abraham a mythical character, is a mistake. As a matter of fact, whenever he has had occasion — as he did not in the connection in the book — to discuss the stories concerning this patriarch, he has always said that he felt obliged by the evidence on the subject to treat him as a historical person.

— A very pleasant family reunion, in which New England Methodists predominated, was held at the home of Mrs. Liberty D. Packard, in South Boston, on Nov. 10. The occasion was the celebration of her 75th birthday. All her children and grandchildren were present, beside brothers, nieces, nephews, grand-nieces and grand-nephews. They came from Brockton, Newton, Somerville, Alton and Tilton, N. H. The fragrance of beautiful flowers and the many gifts betokened the love and respect held for the hostess.

— Prof. John L. Nuelsen, D. D., of the William Nast Theological Seminary at Berea, Ohio, has just published a volume entitled: "John Wesley: Auserwählte Predigten" (Selected Sermons). It constitutes Vol. 32 of a series edited in Germany by a staunch Lutheran state-church pastor, and published by a Lutheran publishing house. That an American Methodist should be invited to prepare such a work for such a series is a welcome proof of new appreciation in the Fatherland, first, of our great English founder, and, secondly, of his American representatives.

— The *Methodist Times* of London comes to hand as we go to press, dressed in mourning because of the decease of Rev. Thomas Champness, who died of pneumonia, Oct. 29. A writer in the same paper says: "No Methodist preacher probably has ever died whose death has caused so much sorrow to comparatively poor and obscure persons as Thomas Champness has done. Few knew the remarkable veneration in which he was held by the common people, and especially by rural Methodists. The man in the smock frock was his special client, and the affection he lavished upon him was returned to his own bosom sevenfold. Perhaps no one since Catherine Booth's day has been loved in

life and mourned in death by so large a number of humble people as our departed friend." We shall present a tribute to this remarkable man next week.

— Henry H. Faxon, the well-known temperance advocate, died at his home in Quincy, at 1.35 o'clock Tuesday morning. He was born in Quincy in 1823. We shall present a fitting tribute to his memory in our next issue.

## BRIEFLETS

One of our most aggressive presiding elders writes the publisher: "If there is a preacher on my district without ZION'S

HERALD, put his name on the list, and charge to me."

Do not be afraid of the deep things of life. The deeper the water, the more it buoys one up.

President Huntington writes: "In the process of transcription by the reporter five very important words were dropped out of the statement furnished by me to the press last Monday and printed in last Wednesday's issue of ZION'S HERALD. The omitted words qualify two sentences and change their meaning. The original and true reading is as follows: 'The Bishops distinctly say that their investigation was not a dis-

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## The Bishops and Dr. Mitchell

LEAVING Dr. Mitchell with the high and unqualified certification for Christian character, teaching ability and influence, which President Huntington, ex-President Warren, and Rev. Dr. W. T. Perrin give him on another page, we seek to answer some of the many correlated questions which have reached this office concerning the practical inferences to be drawn from the Bishops' action.

1. We do not think the decision justifies the general inference that the Bishops are opposed to a reasonable freedom in the search for truth or a conscientious expression of the same, or to that tolerance of variant opinion upon non-essentials which was the birthright of Wesleyan Methodism, and which has always been our chief denominational characteristic. We do not presume, at this writing, to explain the Bishops or to speak for them, but are constrained to say that the personal equation in Dr. Mitchell, as in all men constituted as he is, and so absorbed in and devoted to his work, has entered into and very largely influenced the result reached. It must be remembered that five years ago, when his case went before the Bishops, he was confirmed by a majority of only one vote. So largely did the personal element enter into the matter at that time that some of the most tolerant and scholarly members of the board had difficulty in bringing themselves to the conclusion that he should be confirmed. It was supposed that confirmation by only one vote would serve as an admonition to him. Hence, when in a few months he published the book upon which he is rejected — "The World Before Abraham" — some of the Bishops, even those who had been his supporters, looked upon the volume as a direct challenge; and when it became known that he had published the book against the counsel and desire of the president of the University — then the greatly beloved and revered Dr. W. F. Warren — without doubt the feeling which had existed towards him in the board of Bishops was intensified.

This fact is illustrated by the following incident which came directly under the editor's notice. After the action of the Bishops at Louisville, six months ago, we heard another professor of our School of Theology ask a Bishop: "Why did you confirm me and reject Dr. Mitchell? I hold substantially the same views that he does." And the Bishop immediately replied: "You do not express them as Dr. Mitchell does." That Dr. Mitchell, though deeply loved by his students as a whole, had awakened opposition and aroused a spirit of criticism in the minds of a few of them, which feeling settled into relentless agitation, persecution and pursuit of him,

extending throughout large sections of the church; and that the Bishops, in presiding at Annual Conferences, have met this for years as a disturbing and harmful influence, must have had, perhaps unconsciously to the Bishops, no little weight in affecting their judgment. That the critics of Dr. Mitchell, for years, have attributed to him certain theological opinions and rash statements made in class or during lecture, and that these have been zealously iterated in partial or tortured terms throughout the connection, making of him quite a dissimilar man from the one whom we who are close to him know him to be, is painfully true. Thus the pronounced personal equation has been emphasized until it has become prevalent and divisive. A temperamental feeling and prejudice against Dr. Mitchell has existed for many years throughout the church, which it has been impossible to allay or reason with. This feeling was largely the controlling factor in the case. What was to be done with it? How much longer was it to be borne? How was peace to be brought to the University and the church at large? Both had suffered because of the tension. The problem was not so easy of solution as many would have us think. It was not mainly the question of the historicity of the first few chapters of Genesis which was involved. It was not the larger and sacred question of the liberty to teach. We do not believe that the Bishops in their decision intended to trench upon this necessary freedom. It was the personality of Prof. Mitchell, ingenuous, hearty, frank and unrestrained, breaking out now and then in criticism of traditional notions and of prominent officials in the church, that, notwithstanding his many other confessedly excellent qualities, produced a conviction with the Bishops that he was not a safe teacher and guide for immature and undeveloped minds.

2. The decision of the Bishops is not to be taken as a reflection upon the School of Theology of Boston University. It does not confirm the baseless allegations that the professors, as a body, are heretical, that they need to be restricted in their investigations or as instructors. General charges of heresy, to those most familiar with the situation, most intimately acquainted with the professors, seem incomprehensible. Those who know personally these distinguished teachers, who are permitted to enter into the sacred relation of friendship with them, who hear them in public and in private, when heart is revealed to heart, know that they are not heretical. Their faith is sublimely Christocentric, with a supreme love for Jesus Christ and a passion for the progress of His kingdom. They are scholars in full step with Biblical study and the assured findings of religious



and scientific truth in this marvelous age. They have not parted with a single essential of the doctrine of Christ which makes for salvation. They have only ceased to place the accent on the non-essential and put it with intenser force and conviction upon the essential. "We speak that we do know," and we must be accredited.

The students who have gone out from the School of Theology are the best proof of our contention. As a whole, they are doing splendid work, especially on evangelistic lines, in the pastorate. The following fact, for which we can vouch, is unquestioned proof of our statement. The distinguished president of a university in the middle West, himself a graduate of our School of Theology, overhearing a Bishop criticising it, kindly but firmly challenged him to give a single illustration of a graduate who was justifying his allegations of heresy and unsoundness in the faith; and the Bishop was obliged to confess that he could not do it. The decision of the Bishops is not to be construed as an attempt to interfere with the instruction which is to be given in the School of Theology or with any of its regular departmental work. The liberty of the instructors, along the historic spirit and lines of the denomination, is not to be trenchoned upon in the slightest degree. Freedom in Christ as He taught it, as Paul taught, as Wesley taught, and as Methodists have always taught it, must and will be inviolably maintained.

3. How is this action of the Bishops to be received? In the light of what has already been said and along the lines indicated, it is to be accepted and obeyed. As Methodist ministers and members of the Methodist Episcopal Church we voluntarily entered into a certain ecclesiastical system and alliance, and have taken upon ourselves certain sacred vows and obligations. Our Bishops are the constituted head of the church, and are clothed with certain very solemn responsibilities by the General Conference, the supreme law-making power of the church. Our Bishops are made the chief arbiters of the qualifications of the professors in our seminaries. There is no appeal from their decision. It is best that this power of confirmation rest with them. The church will never take it from them. The Boston University School of Theology cannot be made an exception. It must submit, with the other seminaries, to the law of the church. For many months the Bishops have had Dr. Mitchell's case under very serious consideration. They have finally declared by their action that they cannot confirm him. No loyal Methodist will now impeach their motives. We must, therefore, acquiesce in their judgment; and, like faithful Methodists always, accept and adjust ourselves to the new situation and condition. Just here is the secret of the marvelous success and growth of the church under our peculiar polity. Like loyal soldiers, under the leadership of great generals, we are taught to obey, to stifle even the question, "Why?" and to close up all threatened schismatic divisions and unitedly advance to conquer this world for Jesus Christ. The church is more than any man, the doctrine more than any devotee, the institution more than any professor. It is well to have this disturbing, compromising matter come to an end. Boston University accepts the situation. It will heed the voice of the Bishops. It must do so. There must not, there will not, be any failure, hesitation, or evasion, on the part of the University.

Nor do we believe the institution is to suffer one iota thereby. It is greater than any man. Its alumni are tenderly and loyally devoted to it. A great host of friends love it and will support it. Our sons and our daughters, the young men and

young women of our churches, will gather on Beacon Hill in increasing numbers. Time, the great revelator and healer, will do justice to all. Trust, obey, work, serve. These are the intensely practical words and message for this hour.

With this full presentation of the case, we must consider it closed. No good can come to the church or to any one in reopening it, *pro or con*, in the columns of the HERALD.

## THE BISHOPS AND THE MITCHELL CASE

### Later Authorized Interpretation

IT is not to be understood for a moment that the unity of the Bishops in their decision on this case, proves that they would have been of one mind had the legal conditions permitted them to come to a direct vote on the question of Prof. Mitchell's confirmation. Neither six months ago nor in their recent meeting did the legal conditions permit them such a vote.

Unfortunately, nearly all the secular journals have left out the legal basis of the Bishops' decision by omitting to print the extracts from the journals of the General Conferences of 1900 and 1904 on which the action of the Bishops was based. This peculiar legislation is imbedded in exhortations, first to the Bishops and then to professors and those who bring charges of heresy.

Extracting the duty of the Bishops, it is as follows:

1. They are not to confirm any professor concerning whose teaching as to its agreement with our doctrines they have a reasonable doubt.

2. In case of charges presented by responsible parties against the orthodoxy of a professor in one of our theological seminaries, the Bishops are commanded to investigate by a committee of their own number, and to send their findings to the trustees of the institution concerned "for proper action in the premises."

This was exactly what the Bishops did at their conference six months ago.

What was the status at their last conference?

There had been no explanation from Professor Mitchell, much less modification or withdrawal of the statements objected to by the Bishops, and which created "a reasonable doubt." There went from the trustees, so far as the Bishops knew, no request to Professor Mitchell even to consider whether the parts of his book referred to by the Bishops ought to be reconsidered, revised, or withdrawn. On the other hand, the trustees instituted on their own account an investigation into Professor Mitchell's orthodoxy, decided he was sound in the faith, and returned his nomination unmodified to the Bishops, requesting his confirmation.

The Bishops were thus confronted by this action of the trustees, with the very serious question whether "the proper action in the premises" called for by the law in the case had been taken. As interpreters of the law in the interval of the General Conference, they reluctantly but unanimously came to the conclusion that "proper action" had not been taken. In their thought, after the ground of variation from our accepted teaching had been pointed out to the trustees and to Professor Mitchell, it would seem that the proper action from that side was a revision, modification, explanation or withdrawal of the statements complained of, or, failing this, the transmission of the matter to the Annual Conference of which Professor Mitchell is a member, as the only constitutional tribunal for the determination of

his "agreement with us in doctrines and discipline."

Neither of these courses did the trustees take. The case was finished, therefore, so far as the Bishops were concerned, by their action of six months ago. Until "proper action" was taken, the Bishops could not, under the order of the General Conference, reopen the case, much less vote on the question of confirmation. Of this the trustees had some warning before the Bishops met. It was only on this view of the law that the Bishops were unanimous. It is not probable that under these circumstances Professor Mitchell could have been confirmed. Because some believed Professor Mitchell to be at heart in agreement with our doctrines, and that the views complained of were literary excursions or opinions held temporarily, a goodly number would have voted for his confirmation had they been able to reach that question.

## DEFENSE OF DR. MITCHELL

[The following plea for the confirmation of Dr. Mitchell — which we publish by request — was laid before the Board of Bishops at their recent session in Washington. The committee named was constituted by the trustees of Boston University, and President Huntington presented the paper.]

IN their earnest desire to preserve the existing good understanding and to maintain for all time the most friendly and harmonious relations between the two boards which control the appointment of professors in the Boston University School of Theology, the trustees thereof have appointed the President of the University, the Secretary of the Board, and the Dean of the School, a committee to make to the Board of Bishops full representation of the wishes of the trustees, should opportunity be offered.

In pursuance of this action, the said committee unite in respectfully requesting the attention of the Board of Bishops to the following facts and considerations in support of the request of the trustees for the confirmation of Dr. H. G. Mitchell as professor of Hebrew and Old Testament Exegesis for the statutory term of five years, dating from Commencement day, 1905.

The communication of the Board of Bishops, transmitted to the trustees by the willing and welcome hand of Bishop Goodsell, was at once referred to a special committee, consisting of Hon. John L. Bates, LL.D., vice president of the board, Rev. Dr. Willard T. Perrin, secretary of the board, Rev. Dr. Daniel Steele, Rev. Dr. John W. Lindsey, Rev. Dr. E. M. Taylor, Rev. Dr. John D. Pickies, Silas Peirce, Esq., and Rev. Dr. William E. Huntington, president of the University.

This committee made protracted inquiry into the influence and teaching of Dr. Mitchell during the past five years, and after such investigation made unanimous recommendation that the trustees should renew their request for his confirmation. This unanimous recommendation attests, of course, the fact that this competent and representative committee had satisfied itself of Dr. Mitchell's loyalty to the doctrines and discipline of our church. He gave assurances (1) that he accepts "without equivocation, evasion, or reservation, these doctrines as commonly understood by his ministerial brethren" (See letter addressed to Bishop Goodsell and in his possession); (2) he stated that, so far as he was able to identify the statements criticised in the communication, "they were all framed with one definite end in view, namely, to establish and confirm the unsettled faith of students in the inspiration and divine authority of the Holy Scriptures" (See letter of Dr. Mitch-



ell to the trustees' committee); (3) he stated that in printing his book, "The World Before Abraham," he had no thought or intention of showing discourtesy towards those in authority over him, and that he had at the time the impression and sincere belief that it contained no essential teaching not previously submitted to the Bishops in the lecture notes and other documents used by his accusers in the year 1900. (See same letter.)

Pending the consideration of Professor Mitchell's confirmation in the year 1900, the Bishops addressed to him the following letter:

Chicago, May 25, 1900.

PROF. H. G. MITCHELL,  
29 West Cedar Street —

REVEREND AND DEAR BROTHER: The Bishops have received with genuine pleasure your letter of assent to the doctrinal statement in our address to the General Conference, which, we have been glad to know, has been received with wide approval; but we find it necessary, on account of specific allegations made to us, to ask for more definite answers, or statements of belief, as to the following points:

1. Do you accept the divine authority of the Old Testament, recognizing therein a supernatural element, including prophecy and miracles?
2. Do you accept the supernatural birth of Christ as expressed in the Apostles' Creed, "conceived by the Holy Ghost and born of the Virgin Mary?"
3. Do you accept the doctrine of the Trinity as commonly understood by Methodists and other evangelical churches, including the Deity of Christ, and the personality and Deity of the Holy Ghost?
4. Do you believe that the death of Christ was necessary to the redemption and salvation of men?
5. Do you believe in the eternal consequences of sin, as expressed in the New Testament and our ritual?

We must ask the earliest possible reply, as the further consideration of your confirmation awaits your answer to these questions. Assuring you of our fraternal regard and high personal esteem, we await your answer. We are your brothers in Christ.

Bishops of the Methodist Episcopal Church,  
E. G. ANDREWS, Secretary.

The "earliest possible reply" being called for, the following response was sent by telegraph:

Boston, May 26, 1900.

BISHOP ANDREWS — Methodist General Conference, Chicago:

I accept the Old Testament as divinely authoritative, recognizing a supernatural element manifested in miracles and prophecy.

I accept the Gospel statement respecting the mode of Jesus' advent into this world.

I believe in the Trinity, including the Deity of Christ and the Holy Spirit.

I believe that the death of Christ was necessary for the salvation of mankind.

I have not, and never had, any sympathy with the doctrine of Universalism.

H. G. MITCHELL.

After twenty years of association with Professor Mitchell, his oldest colleagues in the faculty declare that they have never seen reason to believe that in any of the above answers he gave, or aimed to give, anything short of a frank and emphatic expression to his agreement with Methodist orthodoxy. Of all men he is one of the last who should be suspected of taking vows with Jesuitical mental reservation. He is, moreover, ready to renew the above profession of his faith.

It is proper to add, as further consideration for asking his confirmation, the following:

1. As a teacher of Hebrew, he has, in our judgment, no superior in the English-speaking world.

2. His long and brilliant service in an institution so conspicuous as Boston University, his contributions to the learned periodicals, his early selection as director of the American

School for Archaeological Research in Palestine, have made his name one of eminence in the field of Old Testament studies, and one that has brought distinct credit to our church and country.

3. In the Professor's scrupulous care to foster fair-mindedness in his students, and to give to the traditional view of the Pentateuchal questions the ablest presentation possible, he has for years required every class passing under his hand to read, and independently to weigh, the work of Professor Green on the Mosaic authorship of the Pentateuch. It should be added, that during the whole three or four years of the student's course only ten or twelve class hours are given to the Pentateuchal problems — a fact which shows how insignificant a place this conspicuous field for the higher criticism holds in the curriculum of our School.

4. Like other teachers of Old Testament literature, Professor Mitchell has had to confront difficulties exceptionally trying. During the past quarter of a century one after another of the leading Hebrew scholars of the world have given over as hopeless the long struggle to maintain the Rabbinical tradition according to which the total Masoretic text of the Pentateuch, as now extant, is from the one pen of the great law-giver of Israel.

Professor Mitchell began his labors as a conscientious defender of the traditional view, but, like others, he has had a mind open to new evidence. If, in making the difficult transition from his original standpoint to that of his present-day teaching, he has sometimes found that in the haste of class room discussions, or even in the more careful formulation of his lectures, he has unwittingly used expressions less than adequate to his real meaning, or possibly provocative of temporary misunderstanding on the part of immature students, his experience in this respect is only that of every teacher worthy of the name.

5. Despite repeated attacks printed anonymously and otherwise in journals claiming the patronage of the church, the peace of our School the past five years has remained unbroken. By our students no professor is deemed more candid, modest or devout. The autographic testimonials of the members of the class of 1899, presented to the Board of Bishops, April 12, 1900, could easily be duplicated from the latest classes. Graduates, early and recent, some of whom in their day Professor Mitchell saved from shipwreck of faith, are writing affecting acknowledgments of their indebtedness and expressions of their grateful love.

6. Throughout the past quadrennium, and for many earlier years, the Annual Conferences of the church, from the Atlantic to the Pacific, have annually been invited to send visitors from their own number to inspect the institution, and to report their findings in the official journals of the church. Wide as the continent has been the response. The appointed visitors have represented every theological standpoint found in the appointing bodies. They have elected their own chairmen and secretaries. They have planned their own methods of inspection and examination. They have roomed in the same Hall with the students and conferred with them as freely as with the professors. They have drawn up their reports in the absence of the faculty or any representative thereof. Yet, all these years, these independently appointed committees of visitation have been attesting to the church, in terms strikingly emphatic, the excellence of the teaching, and the high claims of the school upon the attention of candidates for the ministry in our church. In these commendations, sometimes explicitly, always implicitly, Professor Mitchell's department has been included.

7. Among Methodists the final and clinching argument is ever that of experience. From the multitude of eager witnesses we take but a simple sample. Last June a graduate from our School, in view of the temporary non-confirmation of Professor Mitchell, wrote to an influential friend as follows:

"I wish to tell my experience, and I am convinced that it is the experience of many. I was unconverted through most of my college course; the chief obstacle was not hardness of heart, but intellectual difficulties concerning the Scriptures — difficulties, which in most cases were generated by unwise or positively ignorant teachers, but in part were inherent in the Bible. I eventually set those difficulties aside, and, giving myself to God, experienced salvation, and soon after a call to preach. But in spite of my resolve to have nothing to do with them, the old difficulties would come back; and at

the time I went to Boston University, I felt that they must be taken away, or I must give up my ministry. I took Professor Mitchell's full course, and he, somewhat aided, of course, by other instructors, led me to the light. I came out of the school grounded in the faith, and, from that time to this, I never have had a moment of wavering or intellectual distress. The Bible is to me, in a deeper and more vital sense than would have been possible without his help, the Word of the Living God."

In the presence of such facts and testimonies, the trustees could but desire the continuance of the labors of a man so competent to serve the church and the school. They felt that they could never justify themselves should they fail to seek his re-confirmation.

His attitude toward modern Biblical questions is by no means dogmatic. He seeks the truth, and he asks only such liberty in teaching as can rightfully be accorded to a man holding the essential doctrines of our church — such liberty as was exercised by John Wesley, and has been exercised by our intellectual leaders ever since his day.

We devoutly trust that no adverse action on the request of our board will now give notice to the world that Methodism has lost the old-time power, which has harmonized in her teachers and scholars an ardent pursuit of truth with fidelity to Methodist doctrines.

Respectfully submitted,

(Signed) WILLIAM E. HUNTINGTON.  
WILLARD T. PERRIN.  
WILLIAM F. WARREN.

Washington, D. C., Oct. 27.

### Explanatory Note from President Huntington

Boston University, Nov. 9, 1906.

EDITOR OF ZION'S HERALD: In accordance with a vote passed by the trustees of Boston University, I am mailing to you the paper read to the Bishops, at their recent meeting in Washington, by the chairman of the committee appointed by the trustees to represent them in the request for Dr. Mitchell's confirmation. I trust that you will find it possible to publish the document entire in your next issue. In view of the misrepresentations so often and so widely published to the church, it seems only fair that this much should be done to counteract the misunderstandings which have arisen with reference both to Dr. Mitchell and to the action of the Bishops last spring.

I also desire you to know our reasons for selecting Professors Brown and Donovan of the Baptist Theological Institution in Newton to take the work of the department of Hebrew and Old Testament exegesis during the remainder of the current school year. As you are aware, Dr. Mitchell, out of deference to the Bishops, refrained from teaching prior to their autumn meeting. The classes in Old Testament work are behind nearly seven weeks. It was necessary, therefore, to begin this work at once, and to have teachers who by their experience are qualified to take up the work without feeling their way as to best methods of securing swift and sure results in class room work. This could be done only by engaging teachers from a neighboring institution. As the work in the Old Testament is not involved in dogmatic questions at issue between Baptists and Methodists, this was all the more feasible. Furthermore, these men have the reputation for conservatism consistent with the situation created by the action of the Bishops. Another advantage of this temporary arrangement is that it affords opportunity for careful and untrammelled search for a successor to Dr. Mitchell.

Yours sincerely,  
W. E. HUNTINGTON.



## THE FAMILY DEPARTMENT

### THE OLD FOLD, AND THE NEW

LOUISA A'HMUTY NASH.

How is my little flock scattered —  
Mine, that I folded so close!  
Mine, that I hedged and I fenced,  
Thinking to keep it from loss!  
Folds may be made, and carefully tended,  
Human love cannot keep them foretended.

Tearfully saw I God's Shepherd  
Take four of my lambs in His arms;  
Grudgingly gazed I up heavenward.  
But, blest, they are housed from all  
harms,  
Folded from paths hard, tangled and bri-  
ery;  
Happy for aye, in the Heavenly Nursery!

How does it fare with my others —  
Those that I seemed to keep near?  
Empty bare sheepcote telling of wan-  
derers;  
Some bruised in the ice-fields afar,  
Suffering the stress of wayfarers;  
Some in the town's fret and wear! —  
Lord, Thou hast spirit folds here on earth  
for Thy children;  
Shepherd them wheresoever they are!  
Bear Thou their burden!

Portland, Oregon.

### Thoughts for the Thoughtful

I know the night is near at hand,  
The mists lie low on hill and bay;  
The autumn sheaves are dewless, dry.  
But I have had — have had — the day.  
Yes, I have had, dear Lord, the day;  
When at Thy call I have the night,  
Brief be the twilight as I pass  
From light to dark, from dark to light!

— S. Weir Mitchell.

God of joy and of grief, do with me what  
Thou wilt; grief is good, and joy is good  
also. Thou art leading me now through  
joy. I take it from Thy hands, and I give  
Thee thanks for it. — *Amiel*.

Profit by the world's experience; keep  
what has been gotten aforesaid; get what  
the new time offers; transmit to the after-  
time. — *Rev. C. G. Ames*.

However matters go, it is our happiness  
to win new ground daily in Christ's love,  
and to purchase a new piece of it daily, and  
to add conquest to conquest. — *Samuel  
Rutherford*.

The world delights in sunny people.  
The old are hungering for love more than  
for bread. The air of joy is very cheap;  
and, if you can help the poor on with a  
garment of praise, it will be better for them  
than blankets. — *Henry Drummond*.

The week-day side of our life has a great  
deal more to do with our spiritual life,  
with the building of our character, with  
our growth in grace, than many of us  
think. Some people seem to imagine that  
there is no moral or spiritual quality what-  
ever in life's common task-work. On the  
other hand, no day can be made beautiful  
whose secular side is not as full and com-  
plete as its religious side. — *J. R. Miller,  
D. D.*

A garden is not disfigured by a sepulchre.  
Our joys are made better if there be a sor-  
row in the midst of them, and our sorrows  
are made bright by the joys that God has

planted around about them. The flowers  
may not be pleasing to us, they may not be  
such as we are fond of plucking, but they  
are heart-flowers. Love, hope, faith, joy,  
peace — these are flowers which are planted  
around every grave that is sunk in a Chris-  
tian heart. For the present it is not "joy-  
ous, but grievous; nevertheless, afterward  
it yieldeth the peaceable fruit of righteous-  
ness." — *Henry Ward Beecher*.

It is easy to see through one pane of  
glass; but through ten, placed one upon  
another, we cannot see. Does this prove  
that each one is not transparent? Or are  
we ever called upon to look through more  
than one at a time? Just so it is with life.  
We have but to live one moment at a time.  
Keep each one isolated, and you will easily  
see your way through them. — *Schleier-  
macher*.

Would any man seriously complain, if,  
after a storm had destroyed his crops, he  
should go forth into his field to see the  
devastation, and find that what he thought  
a storm of hail was really a shower of  
precious stones, and pearls, and gold, leav-  
ing him a richer man by far than he ever  
expected to be? But this is what my  
Lord's chastenings often are. They leave  
behind them a richer blessing than they  
took away. I may often lose deep joys by  
being afraid of deep sorrows. — *Rev. G. H.  
Knight*.

Seems to me that Paul made short work  
of self. He gave self notice to quit, an'  
gave up the freehold to his blessed Lord.  
And I mean to try and follow his example,  
and to say to my own self: "Dan'el, I  
won't have you for a tenant any longer;  
you're more trouble to me than all the  
world besides. You're so hard to please,  
an' so uncertain, that if you happen to be  
all right today, there's no knowin' what  
you'll be like tomorrow. I shall turn 'out,  
neck and crop, with all your goods and  
chattels." That's what I want for my own  
self. My heart cries out: "My Lord, come  
in, and live in this house, not like a great  
visitor for me to entertain, and ask a favor  
of now and then; but come in and be the  
Master, and I'll be the servant, an' all I am  
shall wait upon Thee." That's what I want  
for myself; and then when anybody knock  
to the door an' says: "Dan'el Quorm live  
here — does he?" I should dearly love to  
say: "Dan'el's gone away, and he's dead  
and buried." "Nevertheless I live: yet  
not I, but Christ liveth in me." — *Daniel  
Quorm*.

The director of an orchestra knows every  
instrument in it, perhaps, better than any  
one performer. If the orchestra plays ill  
he steps from the platform and takes the  
violin out of one of the performer's hands  
and plays perfectly the theme which the  
orchestra is to render; then he gives it  
back, goes to his place, raises his rod in  
hand, and calls for the rendition, and the  
orchestra breaks forth into the symphony.  
They are ill trained; some of their instru-  
ments are out of tune, some of them are  
ignorant; they are imperfect, but they are  
working together under the trainer and  
leader to render from a hundred instru-  
ments what he rendered in one single  
melody upon one. And when his work is  
done, when he has trained them as he  
would train them, when he has put his  
own spirit, his own love, his own musical  
thought into their thoughts and their  
minds, there will rise from that orchestra

a grander interpretation of the theme than  
the single instrument in the hands of the  
greatest genius could possibly give it. So  
Christ came to earth, and for one brief  
moment played the theme of God's love;  
and so, from time to time, He calls from  
His orchestra, here one, there one, to render  
on a single instrument the theme that He  
would have us all learn. With instruments  
out of tune, with minds that do not compre-  
hend, with hearts imperfectly trained and  
understandings imperfectly furnished, we  
are all trying to render the great theme that  
He has given to us. — *Abbott*.

The sunbeam and the dark,  
Vesper and matin bells;  
The greeting hands of yesterday;  
The morrow, and farewells.

The cradle and the morn,  
The eve and ebbing sense;  
And who shall tell us whither,  
And who shall say from whence?

Behind us lies the void,  
Before us is the dark;  
As on the slender boat of Time  
We tremblingly embark.

By sun — by stars — we sail  
And tempt the desperate sea;  
We only know our vessel's prow  
Is toward Eternity.

The sunbeam and the dark,  
Vesper and matin bells;  
The greeting hands in yonder port,  
But in the earth, farewells.

— FREDERIC LAWRENCE KNOWLES, in "On  
Life's Stairway."

### OVERHEARD BY THE ROADSIDE

HELEN M. RICHARDSON.

SEVERAL little white-haired flower  
people stood by the roadside in the  
gloom of a dreary November day.

"What do you think I heard a lady  
say, this morning?" asked the taller of  
the two, bending her plump head until  
it nearly touched that of her more lowly  
companion.

"I hope it was something nice if it was  
about us," nodded the other.

"It seemed nice to me," said the first  
speaker. "We have good things said  
about us when we are young and fresh-  
looking, but when we lose our color, and  
our hair turns white, there doesn't seem to  
be much to attract people to us. Yet this  
lady said she thought we were beautiful  
— think of it!"

Goldenrod's slender form swayed gen-  
tly as she ceased speaking, and Clematis  
tried to straighten her poor bent body;  
Aster's dry leaves crackled; Peppergrass  
bristled until all her white points stood  
out like spikes; while the Grasses nodded  
knowingly to each other. They were not  
accustomed to praise in their old age, and  
what Goldenrod had just told them had  
added greatly to their self-respect.

"Well, if that is the case, I will take  
care of what few hairs I have left," a late  
Dandelion declared, skillfully eluding a  
saucy Zephyr that puffed in her face as it  
hurried by.

"And I will try to make the most of  
my silky white seeds that I fancied no  
one noticed now that they have blown  
about so," a Milkweed pod remarked.

"I never knew, before, that flowers

were thought to be good looking after they got to be as old as we are," Goldenrod went on to say. "But when I heard the lady declare that we were beautiful, and saw some of our faded flower sisters that were even shabbier than we are, that she was carrying home with her — to cheer her through the dull winter days, she said — I made up my mind that everybody and everything are of some use, and can brighten the world in which they live, even if they are old; and I have stood straighter, and have tried to make the best of myself, ever since."

"I fancy that our white hairs give us a wise look," a graceful Grass Stalk observed, swaying gently to and fro.

"Yes, and wisdom is of more use in the world than beauty, although both are necessary," a plump Thistle, that still retained much of its good looks, confidently asserted.

"Wisdom is beauty."

It was the voice of an unseen Presence. But all the little flower people knew that their Mother Nature had spoken, and were silent.

After a while Goldenrod spoke again: "Let us all do our best to brighten the world just as long as we live in it, my sisters. Perhaps trying to be beautiful will make us grow beautiful." And again the voice of the unseen Presence responded: "It will."

Waltham, Mass.

### A NOVEMBER EVENING

The sun has passed to other skies, and here  
The work of day is ended. Shadows rise  
Out of the empty fields, and softly move  
To the far hills where yet the daylight lies.

Mists brood in the dim valleys. Overhead  
Faint bands of cloud trail in the pale  
clear blue;  
One great star pours its glory through the  
dusk,  
Witness to light that shines beyond our  
view.

Bare trees stand out above the stark gray  
fields;  
The year's spent life is garnered other-  
where,  
And tender darkness draws its peace about  
The tired earth, that sleeps, nor dreams of  
care.

— L. H. HAMMOND, in *Outlook*.

### A NIGHTINGALE CHRISTIAN

REV. O. H. GREEN.

THE nightingale usually begins its song in the evening and sings with brief intervals throughout the night. I know a girl who sings when the days are dark. The melodious tones of her voice fill every part of the home. It is easy to work around that home, for music hath charms over tired nerves. People passing stop, look, listen, and then go on their way with a spring in their step and a humming in their hearts.

Here is a solution for the problem of home cares and kitchen drudgery: "Mingle a song with your work." Let our homes ring with praise!

"Hallelujah! this is my song,  
Jesus, Jesus, the whole day long;  
Swell the chorus, mighty and strong,  
Praise His holy name!"

Griswold, Conn.

### AUNT BETSEY'S FAMILY PRIDE

MRS. C. F. FRASER.

"FOLKS have been tellin' me as how you're great on family, and I've been countin' considerable on a good set-down talk with you about 'em all."

Thus, her faded eyes full of friendly curiosity, did Aunt Betsey address the young city girl who had come to board in the village — a slender young chit of a thing who wore elaborate silk shirt-waist suits and mock diamond ear-rings in the mornings, and who was much given to pouring forth tales of the importance and greatness of her family.

"Most folks don't seem to know what real family feelin' is," continued Aunt Betsey, volubly. "They don't seem to sense what it is to study the ins and outs of the folks who are responsible for bringin' them into the world. I suppose, of course, that it is with you like it is with me, that it's the near end of your ancestry that you take the most interest in; the far-away part is mostly kind of misty and uncertain, I take it. I've had extra good chances for observin', too," she went on, "because we are a good healthy stock on both sides, and I've father and mother, a couple of grandmothers, one grandfather, and some odd great uncles and aunts left me yet, and I can't help bein' plumb proud of 'em all."

"None of the Lady Ermingardes and Lady Lettices that I've read about in family history books, the kind that used to be left to guard the castle while their husbands were out killin' their neighbors or stealin' cattle, ever seemed to me to be a patch on mother, though she never had any picturesque surroundings like moats and drawbridges and retainers, unless you count the half-dozen children of her own and the three stray orphans of the connection that she took in to feed, clothe and educate, all, so to speak, out of nothin'; for after father lost his right hand through working in the mill, there was nothing but the rocky little farm to depend on for a living. Mother is one of those folks that simply won't be downed. Father always allows that whenever things were at their worst she'd somehow manage to make a joke, and in the laugh that followed he'd get all heartened up again. And I'd like to know how any one could help bein' proud of father — settin' himself as he did when he was turned forty to learnin' carpentry all over again with his left hand — never complainin' or losin' faith in God, and never harborin' an ill thought of any human being, not even of the man whose carelessness cost him the good right hand that he could so ill afford to spare."

The summer boarder listened with dazed politeness as Aunt Betsey continued:

"Mother's father, Blacksmith John, as the folks call him, has a high temper and a loving heart all twined together. He has a natural turn for sick-nursing too, and until quite lately he took his full share of settin' up with sick neighbors. They used to say, what with his temper for dealing with the weeping relations and turning them out from where their talk could worry the patient, and his kind of fierce, lovin' care for the sufferer himself, that sometimes, even after the

doctors had given out that there was no hope, he clear scared death away. One of my cousins" — and here she mentioned the name of a physician whose skill in his specialty has won him a worldwide fame — "is just him over again. Young John's had his chances for education, of course, but the man part of him that keeps sick folks alive is just made up of knack and love and a good spice of temper."

"Old Grandma Parlin's will power has come out extra strong in her granddaughter, who does most of the village dress-making. When her husband was killed, the better-off relations, seein' how poorly she was off, offered to do for her and the children; but she stuck to it as how neither she nor those belongin' to her should be beholden to any one, and no one can say but what she is making a brave fight of it. She's own sister to Arethusa, who lives alone on the mountain-top in the old homestead. One side of Arethusa is all drawn out of shape and her face is withered and scarred, all because when she was a young girl a neighbor's house was on fire, and she ran in among the flames, wrapped the two little ones in blankets and somehow carried them to safety. Seemed to think, too, that she didn't deserve any credit for her bravery. Said that all the time she didn't feel as if she had much to do with it, but as if old Grandma Parlin was pushin' her on."

"What a brave woman!" exclaimed the girl, admiringly.

"Descendants are near as good as ancestors, too," said Aunt Betsey, after a pause. "I take special pride in gettin' the young people round me for Decoration Day and tellin' them all I know about my eldest brother who fell in the Civil War. After that the placin' of flowers on his grave means something to them, and maybe it helps along to makin' true patriots of them. They're a right smart lot, the boys and girls of this generation, and I feel proud whenever I see the old blood coming out in them as they work their way through school and college, and I feel mighty thankful when I have the chance to help any of them along."

"But there goes our conch shell blowin' for me," she exclaimed, with a sudden start. "That means that I'm wanted at home, and I must get there as soon as possible, for one never knows what may be happenin' when there's old folks about. I am real sorry, too," she added, regretfully, "to think that I've talked so much that I've given you no chance to tell about your folks, too. I understand," she said politely, "that they are important and wealthy people. Mine aren't that sort in the least, but they've been downright worthy and useful in their generation."

The city girl stood long on the vine-shaded veranda after her visitor had gone. Strange thoughts arose within her — of her mother, slaving day and night that her daughter might have the fine clothes she desired; of her father, the hard-working cabinet-maker, whose homely ways, nay, whose very fatigue from his day's labor, had so often offended her sensibilities; of the neglected old aunt who spent many lonely hours in the low



attic room, and of the younger sisters whose very existence she had resented, and whose interests she had never dreamed of serving.

Before the downright heart utterances of Aunt Betsey the foolish ideas with which she had deliberately sought to deceive both herself and others shriveled to naught, and in their stead came the ennobling comprehension of the spirit of the woman who had proved herself, though all unconsciously, so worthy a descendant of a worthy stock that she had given a world of unsuspected meaning to the hackneyed expression of "family pride."

Halifax, N. S.

### Hot Onions for Pneumonia

OWING to the prevalence of pneumonia and the great mortality which attends its ravages during the winter and spring, several boards of health in northern New Jersey have been taking measures to protect the citizens of their towns from the disease. The health board of Washington, N. J., has published a remedy which is said to be a sure cure for pneumonia, and other health boards are looking into the matter with a view to having the same thing published for the good of the general public. This is the publication as it has appeared in the papers of Washington:

"Take six to ten onions, according to size, and chop fine, put in a large spider over a hot fire, then add the same quantity of rye meal and vinegar enough to form a thick paste. In the meanwhile stir it thoroughly, letting it simmer five or ten minutes. Then put in a cotton bag large enough to cover the lungs and apply to chest as hot as patient can bear. In about ten minutes apply another, and thus continue by reheating the poultices, and in a few hours the patient will be out of danger. This simple remedy has never failed to cure this too often fatal malady. Usually three or four applications will be sufficient, but continue always until the perspiration starts freely from the chest. This remedy was formulated many years ago by one of the best physicians New England has ever known, who never lost a patient by the disease, and won his renown by simple remedies."

— *Leslie's Weekly.*

### BOYS AND GIRLS

#### A Spelling Lesson

"POOR, very poor!" sighed mamma. "Queer, isn't it, that that child cannot learn to spell? Can't you help her, Katherine?"

Katherine was Lotta's oldest sister. She was in the high school, and was going to be graduated in June. You may think she had very little time to give to a little sister in the third grade who could not spell, yet she answered mamma's question cheerfully:

"I'll try, mamma, dear. Where is Lotta?"

Soon two heads were bending over a book. "Spell pieces," said Katherine.

"P-e-i" — began Lotta.

"How do you spell pie?" interrupted Katherine.

"Why, p-i-e, of course," said Lotta, promptly.

"Now, would you like a piece of pie?" asked Katherine. "Think of the pie."

"P-i-e-c-e-s!" spelled Lotta.

"Can you spell wasp?"

"W-a-s-a."

"Try 'was' first," suggested Katherine.

"That's easy. W-a-s."

"Now wasp."

"Oh! W-a-s-p. Katherine, you are so

good to help me spell!" said Lotta, earnestly.

One day Miss Lane heard Lotta and some of her little friends talking together very earnestly.

"You used to miss every day, Lotta," said one. "How is it you never do now?"

"Why, you just want to think of some word you know already that is like the one you want to learn. Take these words in tomorrow's lesson. Nothing is no thing, and any one can spell both of those words and then put them together. Father is fat, her. Many is man, y. And so on. I just love to spell now!" — *Exchange.*



Zion's Herald's Namesake

WE are delighted to present the picture of this dear little namesake of ours — Herald Austin. Do you know any boy, little readers, whose name is Herald? We never heard of one before. His grandmother, who had been a subscriber to ZION'S HERALD for many years, named him after her beloved paper. He lives in Landaff, N. H., and is a regular attendant at Sunday-school and at the Junior Epworth League. We hope he will grow up to be as good a Methodist as his grandmother, and take ZION'S HERALD as long as he lives.

#### Polly Putoff

HER real name was Polly Putnam, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh, you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly, Polly," mother would say in despair, "how shall I ever break you of this dreadful habit!"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the schoolhouse she saw the girls playing, and she stopped "just a

moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh, it hasn't got very far to go. I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother when Polly was studying her lessons that evening.

Polly's face grew very red and she put her hand in her pocket. "I will post it in the morning," she said, faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening, and I haven't got his address. It really only matters to yourself, for it was an order for a music box for your birthday."

"O mother!" exclaimed Polly, "is it really too late?"

"I don't know where he is now," said her mother. "If you had not put off posting the letter he would have received it before he started and sent the music box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though; and she has nearly lost her old name. — *Christian Uplook.*

### THE LITTLE MAN

EMMA A. LENTE.

There is no father in the house —  
Within his grave he sleeps;  
And for such loss of love and care,  
The mother often weeps;  
But one makes all amends he can —  
It is the mother's little man.

There are so many things to do,  
So many daily cares;  
He sweeps the pathways through the snow,  
Runs up and down the stairs,  
And helps the mother all he can,  
Because he is her little man.

He does her errands at the store,  
And studies hard in school,  
And tries to make her proud of him  
By keeping every rule;  
And so his mother says she can  
Trust anywhere her little man.

They are true comrades, for he tells  
Her of his work and play,  
Sure of her ready sympathy,  
If dark or bright his day;  
They talk of every hope and plan —  
The mother and the little man.

He twines his arm about her neck,  
And smooths her graying hair,  
And tells her there's no other girl  
So dear and sweet and fair;  
And he will grow fast as he can,  
And always be her trusty man!

Poughkeepsie, N. Y.

— Father Taylor's youngest grandchild declared she saw angels in the clouds beckoning her to come and play. One day a little friend said: "You're not the only one who sees angels. There's a friend of mine up there, too. See!" Little Pearl looked, and then drew with exasperating indifference: "Oh, yes. But she isn't much of an angel, is she, sitting on the back doorsteps of heaven, a swinging her feet."

— Evelyn is very cowardly, and her father decided to have a serious talk with his little daughter. "Papa," she said at the close of his lecture, "when you see a cow, ain't you 'traid?" "No, certainly not, Evelyn." "When you see a bumble-bee, ain't you 'traid?" "No!" with scorn. "Ain't you 'traid when it thunders?" "No!" with laughter. "Oh, you silly, silly child!" "Papa," said Evelyn solemnly, "ain't you 'traid of nothin' in the world but mamma?" — *Short Stories.*



# GENERAL MISSIONARY COMMITTEE

Reported by REV. F. H. MORGAN.

Wednesday, Nov. 9

THE annual meeting of the General Missionary Committee of the Methodist Episcopal Church held its first session in Janes Methodist Episcopal Church, Brooklyn, N. Y., Wednesday, Nov. 8, at 10 A. M. At this meeting all the "effective" Bishops of the Methodist Episcopal Church are in attendance, excepting Bishop James W. Bashford, who is now in China, where he has his episcopal residence. Most of the superannuated Bishops are present, while of the seven Missionary Bishops (four for Southern Asia, two for Africa, and one for Japan and Korea) only Bishop James M. Thoburn of Southern Asia is present. The corresponding secretaries of the Society, the recording secretary, the treasurer, the assistant treasurer, the district representatives, and the fourteen members of the Board of Managers, all contribute to the general fund of information, in the light of which the annual appropriations of more than \$1,600,000 are made.

This is a striking assemblage of representative men, gathered from our worldwide field, to plan for the extension of Christ's kingdom on earth, such as rarely comes together. It is a meeting of the giants, where the great debaters of the church meet on a common level. Bishops, secretaries, editors, ministers and laymen, are heard, as the great questions of administration come up. Here, also, are heard the representations of our foreign work by those who have been on the field — Neely just back from South America with the burden of that great continent on his heart; Willson from Mexico; Burt with Continental Europe; Thoburn, the great apostle of India, whose plea for Southern Asia is reinforced by Foss, Goucher, and Warren, the last of our general superintendents to visit that field. Moore is here also, with China on his heart, and others no less burdened over the cities of our own land with their teeming populations of foreigners, who are coming in ever increasing numbers. Every field and every phase of the work receives careful and painstaking consideration before the appropriations are finally adjusted.

Bishop Berry presided at the opening session. After prayer by Bishop Merrill, the national anthem was sung, at the conclusion of which the roll was called. Dr. S. O. Benton was unanimously elected secretary, and Dr. Homer Eaton, financial secretary, with Dr. H. C. Jennings, assistant.

An address of welcome was then delivered by Rev. Dr. John Wesley Hill, pastor of Janes Church. He said, in the course of his speech: "I am sure that no words of mine are necessary to express the hearty welcome with which Janes Church greets you. We have long anticipated your coming, and now that you are here, we open our hearts and homes to you and unite in prayer that your stay may be fraught with peace to yourselves and special blessing to the great cause you are here to represent."

Bishop Edward G. Andrews, who is a resident of Brooklyn, responded to the address of welcome. He said the Methodist Episcopal Church and its Missionary Committee stood for evangelism, education and patriotic power of work. When he alluded to the late William McKinley as the Methodist President, there was a murmur of applause, renewed when he spoke of President Roosevelt.

Dr. Homer Eaton, the treasurer, then read his report, which showed receipts from all sources to have been \$1,582,215 13 — an increase over last year of \$45,578.37. An analysis of the report follows:

Cash Receipts of the Missionary Society for the year ending Oct. 31, 1906,	\$1,582,215 13
Total receipts last year,	1,536,636 76
Increase,	\$45,578 37
Amount for the year came from following sources:	
Conference Collections,	\$1,527,937 93
Increase,	76,209 27
Legacies,	39,355 99
Decrease,	14,042 65
Sundry Receipts,	7,554 98
Decrease,	756 20
Lapsed Annuities,	7,316 23
Decrease,	18,922 05

## CONDITION OF THE TREASURY

General receipts for the year,	\$1,582,215 13
Expended for all purposes,	1,706,008 45
Disbursements in excess of receipts,	\$123,793 32
Balance in treasury, Nov. 1, 1904,	168,114 27
Balance, treasury in debt, Nov. 1, 1905,	\$5,879 06
Outstanding bills of exchange are included in the above disbursements.	

After some discussion, the report was accepted. As will be noted, the receipts for the year were \$45,568 37 in excess of the

noon session. The devotions were conducted by Dr. F. D. Gamewell.

Dr. Carroll read the report of a committee to whom was referred the matter of a mission in Canton, by previous vote. They recommended its recognition and enrollment among our missions, with no immediate appropriations, and their report was adopted.

The order of the morning was then taken up. Bishop Walden moved that the sum of \$40,000 be appropriated for the Incidental Fund. This was stated by Dr. Leonard as satisfactory to the office, and it was fixed at that figure.

The appropriation for the Contingent Fund created considerable discussion. The constitution provides that the Board of Managers may, in case of unforeseen emergency, appropriate a sum not exceeding \$50,000. Some of the Committee thought no appropriation was necessary; others advocated it. Bishop Fowler urged \$25,000. Bishop Cranston wished to call a halt lest the amount available for the regular appropriations be used up and no advance on the work be possible. Bishop Walden urged that no appropriation be made. Dr. Eaton contended that as General Conference had already authorized the expenditure of \$20,000, provision ought to be made for it by an appropriation. Dr.



JANES METHODIST EPISCOPAL CHURCH, BROOKLYN

previous year. This, therefore, was the amount to be appropriated for the coming year, and this was done.

After deducting the "balance, treasury in debt, Nov. 1, 1905, \$5,779.05," there was left the sum of \$1,576,536.08 for the work.

The following appropriations, under head of "Miscellaneous," were then made:

Salaries:	
1. (a) Officers,	\$21,900
(b) Missionary Bishops,	26,300
2. Office Expenses,	19,000
3. For Disseminating Missionary Information,	60,000

This last item excited considerable discussion from such able debaters as Goucher, Maveety, Leonard, Thoburn, and Buckley. It was felt that this was a very important department of the work, and the figure named was voted.

Bishop McDowell presided at the after-

noon session. Dr. Leonard said that if no appropriation was made, it meant a debt next year. Bishop Foss proposed \$10,000, but after lengthy discussion the matter was finally disposed of as it was last year, and no appropriation was made.

Bishop Fowler then made a motion that \$25,000 be set aside for property on the foreign fields. Bishop Hamilton wished to add \$50,000 for work in the cities, the same as last year, which amount was later cut down to \$45,000.

After some discussion, Bishop Fowler proposed to change his motion, and make it \$60,000 for property for the foreign field and \$40,000 for cities, and then that the remainder be divided on the basis of 57½ and 42½ per cent. for foreign and domestic work, respectively.

Dr. Neely urged that the foreign work be given \$75,000 instead of \$60,000. He had just come from a field where the need was great,



and property must be secured if our work is to prosper. Dr. Eaton stated that the amount now at the disposal of the Committee was but \$24,000 in excess of what it was last year, assuming that the amounts for these purposes remain the same as last year. Bishops Hamilton, Wilson and Berry plead earnestly for a generous treatment of the cities.

Bishop Warren spoke most appreciatively of a recent article in ZION'S HERALD on the importance of work among the foreigners in our cities. No more popular and pertinent article had ever appeared in the religious press than this. It had been widely quoted in other papers, and was a magnificent treatment of this most vital question.

Bishop Walden urged as a substitute for all before the Committee the division of the amount available on the basis of 57½ and 42½ per cent., and the appropriations under discussion to be made as they are reached in the regular order.

It was finally decided to fix the ratio as above, and then proceed to the consideration of the appropriations for property for the foreign field and for work in the cities, at once. This was done, and after prolonged discussion the amounts were fixed at \$60,000 and \$50,000, respectively. The \$60,000 was ordered distributed by a committee composed of five representatives from the different fields, two Bishops, and the secretaries.

Several other committees were then ordered, and the Committee adjourned.

#### Thursday, Nov. 9

Bishop Burt presided, and Rev. J. H. Fitzwater conducted the devotional exercises.

After the reading of the journal, the regular order was taken up. Domestic Missions coming first for consideration this year, the Committee proceeded to make appropriations for that work. Under division 2, Class No. 5, "White Work in the South" (Maryland and Delaware excepted), an appropriation was made of \$500 for Alabama. At this point a discussion arose which resulted in reference of this work to a committee who should recommend a proper division and report later. This committee was to be composed of fifteen members appointed in the usual way, and to it was also referred the Colored Work in the South, under instructions to report Friday morning.

A committee was also appointed on "New Work."

Under Division 3, Non-English speaking, Class No. 7, two small appropriations were made for Welsh work in Northern New York and in Philadelphia. Considerable discussion was aroused by the consideration of this class, and a strong sentiment was manifested that the appropriations to this work would better be discontinued, as no longer necessary.

At this point John R. Mott made a strong speech, urging that a half day be set apart for a general discussion of the relative needs of the various divisions of our domestic work. Bishop Warren deprecated taking so much time. Dr. Goucher favored Mr. Mott's motion as likely to clear the atmosphere. Dr. Maveety opposed, as did Dr. Buckley. Bishop Walden offered a substitute motion, which was, however, lost. Mr. Mott then modified his motion, so as not to demand so much time, and favoring the first hour of the afternoon session. Bishop Wilson proposed, as a substitute, that the matter be referred to the Board, to be reported upon at the next meeting of the Committee. This was finally modified by making the reference to a select committee. The substitute being lost, Dr. Leonard amended the original proposition by moving immediate consid-

eration, under extension of time, which carried, and the matter was at once taken up, calling forth several strong speeches.

Dr. Leonard opened the discussion with a strong speech on Alaska. He was most enthusiastic in his description of the needs and possibilities for work in that great field.

He was followed by Rev. Geo. B. Smyth, who represented the work on the Pacific Coast.

Dr. Trousdale and Bishop Warren followed in a plea for Minnesota and the Dakotas.

Rev. H. B. Caldwell, field secretary for the Southern States, spoke in behalf of the white work in the South. He claimed that nowhere in America are there greater opportunities than in the South. He instanced one section of a hundred square miles without a single church. Dr. Caldwell is a new man in the Committee meetings, and made a fine impression by his eloquent plea for this field.

Bishop Hamilton followed him with a strong appeal for Hawaii.

Dr. E. P. Stevens, representative of the First Conference District, gave a startling array of figures representing the rapid increase of foreign population in New England, and urged the importance of the work among them.

Bishop Burt presided at the afternoon session, and Dr. Trousdale conducted the devotional exercises.

The order of the day was the continuation of the discussion of the morning. Dr. North had the floor at adjournment, but he not being present, Dr. E. M. Taylor was given his time. He made a strong speech in behalf of our New England work. With his accustomed enthusiasm Dr. Taylor marshaled his facts and drove them home upon his hearers.

Dr. North, having come in, was then recognized, and made an urgent plea for work in the cities.

Bishop Moore followed with an appeal for the great Northwest. In the course of his remarks he referred to Dr. Van Oradel as "having gone bald-headed in his efforts to keep up with the procession," who, if he were to run for governor, would be invincible, as he was the most popular man in Montana.

Bishop Moore believes in his field, and does not hesitate to say so. He pleaded for more generous support of that work.

Rev. Geo. B. Smyth then obtained the floor, and spoke with his accustomed fervor, his sparkling Irish wit capturing the audience and convulsing them with laughter. His relation of his landing at Castle Garden, an immigrant lad, a stranger in a strange land, beating, however, a letter of introduction to "any minister of the Methodist Church in the United States or Canada," and his final bringing up in old John St. Church, where he was converted soon after, evoked the heartiest applause. He spoke strongly in favor of the Japanese work on the Pacific Coast.

Dr. Buckley called attention to the fact that this discussion had done just what he expected—given every man who had spoken a chance to speak about the work and field in which he was most interested. If the discussions were to continue, he wanted to say something. After hearing Dr. Smyth, he almost wished he had been born an Irishman rather than in New Jersey; then he might have furnished oratorical poses for the world. He wished to make a plea for New England. He cited statistics to show the tremendous need. Maine, New Hampshire and Vermont especially needed our help. Hundreds of preachers, he said, are today living on starvation salaries, while the native popu-

lation is steadily diminishing and the foreign population is increasing.

[Having spent the entire summer in Maine, this reporter could well understand the exigencies of the case, and is heartily glad that our New England work is receiving the attention thus given. Altogether New England is receiving the best representation it has had for some years. The editorial on "New England Needs," in last week's HERALD, had prepared the Committee in some measure for such representation, and added weight to the remarks made.]

After an impassioned speech, Dr. Buckley suddenly stopped, and after a pause, during which everybody wondered what next, uttered the single word, "Selah!" and took his seat amid the laughter of the Committee.

At this point Dr. Leonard moved that the regular order be taken up. Previous to this, however, the missionaries present were called to the platform and introduced. An unusually large number of missionaries were present at this session. Their names and fields are given in another column.

A telegram from Salt Lake City, telling of a Gentile victory in the elections and giving promise of greater opportunity for our work, was read, and the regular work was then taken up.

Under the head of "Non English-speaking Work," the following appropriations were made, the various items calling forth more or less debate:

*Swedish.*—Austin Conference, \$1,400; California, \$2,350; Central Swedish, \$6,000; Eastern Swedish, \$12,200; Northern Swedish, \$6,000; Puget Sound, \$2,085; Western Swedish, \$6,300.

*Norwegian and Danish.*—Maine, \$500; New England, \$2,000; New York East, \$2,700; Norwegian and Danish, \$10,535.

The Committee then adjourned.

A mass meeting was held in the evening, and the church was more than filled. Rev. H. J. Coker spoke on conditions in Indian Territory, Oklahoma and Kansas.

Rev. Dr. W. H. Brooks, an eloquent colored man, formerly a Brooklyn pastor, made an excellent address on "The Problem in the South." "Manhood has no color," said Dr. Brooks, "and righteousness has no racial distinctions."

Bishop Goodsell spoke interestingly, dwelling upon the need of sympathy for the immigrants. He told of what was being done in Boston for the Italians, Greeks and Scandinavians, and made a plea for evangelists and deaconesses who could speak the language of the people, especially the Hungarians and Wallachians, and said schools should be established where they could be trained.

#### Friday, Nov. 10

Bishop Wilson presided, and Dr. J. F. Goucher conducted the opening exercises. After the reading of the minutes, a long discussion was precipitated relative to the probable scaling down of the appropriations already made. Dr. Eaton, obtaining the floor finally, proposed that if the appropriations made by the Committee shall exceed the amount at their disposal for the Home work, the amount in excess shall be taken from the appropriations where advance has been made, instead of a general cut.

A hot debate followed, and a substitute was offered to the effect that the excess be taken from the appropriation for publications. This was strongly contested, and finally lost. Speeches at this point were limited to five minutes, the only exceptions being in favor of those representing the districts and the Bishop who last presided.

After a lengthy discussion, the matter



was finally referred to a committee, who should consider the whole matter in its different bearings, and report some plan of action.

Under the order of the day, an interesting address was then made by Dr. H. L. E. Luerling, who is considered the most gifted linguist in the church. He speaks and writes twenty languages, including English, which he speaks fluently. He told of his work in the Malay peninsula, and of his experiences among the savage Dyaks in Borneo, known as the head hunters. He made an earnest plea for the increased support of the missionaries there. At the conclusion of his remarks, Dr. Luerling exhibited a human head, given him by one of the native chiefs as he was leaving.

The report of the committee of fifteen, of which Bishop Earl Cranston was chairman, recommended the total appropriation of \$53,400 for white work in the South — an increase of \$940 over last year — and \$46,015 for the work among the colored people of the South — an increase of \$385 over last year. The discussion of the several amounts apportioned to States and localities was then taken up, the men at work there putting in their claims for the need of the money, and others asking increases. The appropriations are more liberal than heretofore, and it was decided that if the appropriations were found to exceed the sum available, all those to whom increases have been given should be scaled down. The largest individual appropriation was \$5,000 to the Gulf region, which included \$1,000 for new work. West Virginia was given \$150 more than this, without any addition for new work.

*White Work in the South, Class No. 5* (Maryland and Delaware excepted). — Alabama, \$2,800; Arkansas, \$4,500; Atlantic Mission Conference, \$2,500; Austin, \$4,500; Blue Ridge, \$3,300.

At this point the Committee adjourned.

Bishop Neely presided in the afternoon, and Dr. E. M. Taylor conducted the devotional exercises.

The consideration of Class 5 was resumed, and appropriations made as follows: Central Tennessee, \$3,000; Georgia, \$2,300; Gulf, \$5,000; Holston, \$1,950; Kentucky, \$4,500; Missouri, \$3,700; St. John's River, \$3,000; St. Louis, \$4,300; Virginia, \$3,000; West Virginia, \$5,150.

The next class was then taken up with the following result:

*Colored Work, Mostly in the South, Class No. 6.* — Atlanta, \$1,300; Central Alabama, \$1,800; Central Missouri, \$2,000; Delaware, \$2,000; East Tennessee, \$2,000; Florida, \$200; Lexington, \$2,265; Lincoln, \$2,265; Little Rock, \$3,000; Louisiana, \$3,300; Mississippi, \$2,200; Mobile, \$1,600; North Carolina, \$2,300; Savannah, \$1,400; South Carolina, \$2,100; South Florida, \$900; Tennessee, \$2,500; Texas, \$3,800; Upper Mississippi, \$2,450; Washington, \$2,000; West Texas, \$4,000.

On motion of Bishop Cranston, the order was suspended, and Porto Rico was next taken up (this in order to allow Bishop FitzGerald an opportunity to represent the work there, he being liable to be called away at any moment by serious illness in his family). A strong plea was made for this field, and a request for an increase of \$3,835 was asked for the work and \$6,200 for property. Bishop FitzGerald most graphically described the opportunities and demands of our work there.

The remarks of Bishop FitzGerald were heartily seconded by Bishop Cranston and others, and the sums asked were granted without dissent.

On motion of Dr. Buckley, the Committee voted to hold no session Saturday afternoon. Bishop Moore made a motion to

substitute for the mass meeting Friday evening a session of the Committee to consider the foreign work. Mr. Mott offered an amendment, that the first part of the session be devoted to seven ten-minute speeches by representatives of the great foreign fields. The amendment and motion were both lost. A motion to reconsider the vote by which it was decided to have no session Saturday afternoon was then made. This was also lost.

Dr. Jackson reported for the committee on scaling down of appropriations for the home work, that they recommended that in case there be an excess over the amount available, the scaling down shall be upon those appropriations that are in advance of last year.

This report was adopted, and adjournment then followed.

Saturday, Nov. 11

Bishop Merrill presided. Dr. Caldwell read the Scriptures and offered prayer. After the minutes had been read, the consideration of the foreign field was taken up according to rule, which provides that after consideration of either home or foreign work two consecutive days, the other shall then have right of way for the same length of time. Several minor matters were first disposed of, however, among them the reference of certain papers to committees, and the appointment of a committee of seven, at the suggestion of Bishop Mallalieu, who should report next year on "Methods of Procedure" in dealing with the work of the Committee, looking toward the economizing of time. Dr. Leonard said: "If you can provide a rule by which some mouths can be stopped, it will be all right." The committee first named — Bishops Andrews, Fowler and Foss, Dr. North, and Dr. Buckley — was supplemented by the names of Mr. Lemuel Skidmore and Mr. John R. Mott.

On motion of Bishop Wilson, the rules of order were also referred to this committee.

The place of meeting of the Committee next year was taken up. Topeka, Kan., Buffalo, N. Y., and Seattle, Wash., were named, and each, in return, represented. Considerable rivalry was manifest. A written ballot was finally taken, and Seattle was declared the choice of the Committee. This was changed later to Buffalo.

The consideration of Foreign Work was then taken up.

*Southern Asia* was first considered. The treasurer reported a possible increase of \$18,868 available — about 2½ per cent. Bishop Thoburn represented the field. Among other things he stated that we are facing great problems in Southern Asia, with thousands ready for baptism, but nobody to teach them. We need fifty new missionaries. "When I went to India forty-six years ago, we had three missionaries. Dr. Durbin then thought a permanent force of twenty-five missionaries would be enough for our work. We now have more than a hundred." He prophesied that the time would come when the Methodist Church would give ten millions a year for foreign missions, and support a thousand missionaries. All India asks, he said, is a just proportion of the available funds, and if they received that, they would thank God, and thank the Committee, and hope for more next year.

Dr. Goucher, at this point, named \$200,000 for Southern Asia, and after a strong speech, in which he gave his reasons, moved that it be referred to the committee on Southern Asia for distribution. This would save time, for the calls from the different sections of the field are urgent. There are such tremendous advances along all lines that the workers are simply overwhelmed. In Bombay Conference, where

there has been an increase in ten years of over 30,000 members and probationers, the advance in appropriations has been almost insignificant. He plead for India, with all the vehemence of which he is capable, and made a marked impression on his hearers. By his proposition Southern Asia would have an increase of about \$10,000 to cover the needs of nine Conferences.

Dr. Leonard seconded Dr. Goucher, with a strong appeal for the Philippines. Here we have a membership of 15,000, as against 2,500 in Porto Rico. No appropriations are made for native preachers, who are supported by the people. They must have reinforcements if they are to sustain the work. Last year we gave them \$16,000. In Porto Rico, with one million population, we have given an increase of \$10,000 — as much as we ask for the whole of Southern Asia. In proportion our increase ought to be more, for we have 150,000 members and nine Conferences, with amazing opportunities. Our old missionaries are breaking down under their burdens, and we have no money to relieve them. Disaster is certain unless something is done.

Dr. Buckley thought the Committee ought to have information as to the askings of the other fields before deciding this. No appeal from one field should prevail to the disadvantage of the others. While his head and his heart were fully in sympathy with the eloquent appeals for Southern Asia, he felt it was not fair to the rest to make this grant without a full hearing to the others. He therefore moved to lay Dr. Goucher's motion on the table and hear the askings from the other fields. This was done by consent.

*Eastern Asia* was represented by Dr. Carroll. What was true, he said, of Southern Asia, was also true here. China needs new missionary blood. There are now ten missionaries who have been over twenty years on the field, and they are breaking under the strain. There is wonderful opportunity and success in China. They want more money, and yet under the ratio only \$990 is available. It is unthinkable! They must have an increase. India ought to have every dollar asked for, and so ought China. He proposed that the Committee allow them to take enough from the appropriations for property to meet this demand.

Dr. Leonard represented Japan. Japan, he said, is the dominant nation of the Far East. The empire is now open to Christian work. The Mikado has recently shown his sympathy with us by making a contribution to the Y. M. C. A. work. We are making steady gains, and the outlook is brighter than ever before.

Korea has 8,000 communicants, and we are having marvelous success. Have made greater headway there than in any other of our Asiatic missions. They ask for twenty new missionaries to care for the people who are coming in large numbers.

Bishop Burt then followed with an appeal for Europe. Russia needs an additional thousand dollars. Italy, where we were authorized by the Board last year to take over the work of the Free Church at an expense of \$6,000 and the cost of caring for it, was deprived of the appropriation made for that purpose last year, without his knowledge. We must have an increase of \$10,000. He favored giving Southern Asia the amount asked for, from the appropriations for property.

*South America* was represented by Bishop Neely. He said, in part: The office says we can have only 2½ per cent. increase. We supposed it meant that this was to apply to every field alike. South America, under this rule, gets but a pittance. The East Andes Conference gets \$922 to care for five new missionaries, who are imperatively



needed. North Andes Conference, which is as long as from New York to San Francisco, and hundreds of miles beyond, gets a little over \$505. If South America is to be held down to this ratio, the same rule must prevail for other fields. We have provided for work at Panama at an expense of \$1,000 — an insignificant amount — but enough for a beginning. South America has had no increase of workers for years, and the need was never so great as today. Yet for these reinforcements we have but a few hundred dollars. The church has not done as much for South America as it ought to have done. He protested against any injustice to South America. Bishop Wilson said Mexico asks an advance of \$10,000; the amount given under the 2½ per cent. ratio is miserably inadequate. Mexico cannot suffer any diminishing of the amount recommended. We ought to make an advance. They need at least two additional missionaries.

Dr. Goucher, in support of his motion, said his thought was, not to impoverish any other field. It contemplated only the taking of the additional amount from the appropriation for property, which would give great relief to the work.

Bishop Fowler suggested listening to the report of the committee on appropriations for property, and felt that the same privilege asked for Southern Asia ought to be granted the other fields.

Bishop Walden wanted some representation of Africa, and Bishop McCabe caused a ripple of laughter by suggesting that they hear Bishop Walden's lecture on Africa.

Dr. Leonard then made a brief statement of Africa's needs, where large gains have been made and increased appropriations are asked for, urging generous dealing with that field.

Bishop Andrews moved that, as a substitute for Dr. Goucher's motion, the appropriation for these fields be the same as last year plus the ratio of increase, and any additional appropriation they may deem necessary to be taken from the appropriations for property.

Dr. Buckley opposed this as liable to hamper the Committee and prevent contrary action where it might be best. Under this vote no field could be cut, for any reason, and all must have an increase.

Bishop Foss contended that this view of Dr. Buckley was erroneous, as the motion referred to classes, and not to individual fields.

Various motions, amendments and substitutes were proposed, and the most stirring debates of the session took place, in which Bishops Andrews, Foss, and Fowler, Dr. Buckley and others, participated. Dr. Smyth, in one of the strongest speeches of the meeting, deprecated such petty dealings with great fields, where there are such magnificent opportunities. He referred to the stupendous transition through which China is passing; the old educational system has been abolished, and the doors of progress opened. We ought not to go on the arithmetical basis set forth by some statistician, but should rather study providential opportunities and act accordingly; should follow the leadings of Providence rather than those of the arithmeticians. Dr. Smyth was heartily applauded.

A motion for postponement was here laid on the table. Dr. Buckley still opposed Bishop Andrews' motion as tending to cut off debate — a dangerous principle, the only dangerous motion that had ever proceeded from the mouth of its author. He would not have it carry lest it prove a dangerous precedent.

Mr. Mott urged that Dr. Smyth had laid bare the very core of the matter, and emphasized his view of it.

Bishop Fowler called for a report from the committee on distribution of appropriations for property, that they might know how much each field was to have. The report showed the following recommendations: Europe, \$10,000; Africa, \$3,000; China, \$12,000; Japan and Korea, \$8,000; Southern Asia, \$18,000; South America and Mexico, \$9,000; total, for property, \$60,000.

Further consideration of the matter under discussion was suspended, that this report might be adopted, and it was done. By this time there was considerable confusion in the minds of the Committee as to just where they were, and it required all Bishop Merrill's astuteness to keep track of things. The tangle was finally straightened out, and Bishop Andrews' substitute was adopted, so that when the Committee finally adjourned matters were in good shape for a speedy adjustment on Monday.

Monday, Nov. 13

Bishop Andrews took the chair, and after calling the Committee to order, announced, in saddened voice, the death of Bishop Stephen M. Merrill, who died at Keyport, N. J., at 3 that morning.

Bishop McCabe announced Hymn 1002:

"Jesus, while our hearts are bleeding,  
O'er the spoils that death has won,  
We would at this solemn meeting,  
Calmly say, 'Thy will be done.'"

Bishop Warren then led the devotions, praying tenderly and sympathetically concerning the death of Bishop Merrill, after which Hymn 1039 was sung:

"There is an hour of peaceful rest  
To mourning wanderers given.  
There is a joy for souls distressed,  
A balm for every wounded breast,  
'Tis found above, in heaven."

The death of the Bishop cast a shadow over the Committee, to most of whom the announcement came as a shock. He had been in constant attendance upon the Committee meetings, having presided Saturday morning.

[Concluded next week.]

#### Missionary Committee Notes

— Janes Church, already beautiful within, was made doubly so by the elaborate display of the national flag. From every available point, gallery, organ loft and windows, the colors were tastefully draped in a most effective manner.

— Bishop Andrews' reference, during his response to Dr. Hill's welcome, to Theodore Roosevelt, awakened the enthusiasm of the Committee, who applauded heartily.

— "If Dr. Leonard could be convinced to-day that, somewhere in that land of myth and mystery, there is a single soul unsaved, it wouldn't belong before the North Pole would be discovered by a Methodist missionary, and the Gospel of Jesus Christ preached to him." — Dr. J. Wesley Hill.

— An elaborate missionary exhibit similar to that which was so conspicuous a feature at the General Conference at Los Angeles, Cal., last year, and at the great missionary conventions of the denomination in recent years, was installed in the Sunday-school room of Janes Church.

— *World Wide Missions* now has an average circulation of over 300,000 monthly. More than twenty tons of white paper are used in each edition.

— One of the youngest men on the floor is Mr. John R. Mott, yet no man is listened to with closer attention, and no man speaks with greater weight, than he. Thoroughly familiar with the great missionary movement, a careful observer and a world-wide traveler, his counsel is wise and safe, while his speeches are always direct and to the point.

— Dr. S. O. Benton makes an ideal secretary. His records are models of conciseness, and yet full and comprehensive. Rarely are any changes made.

— Among other interested spectators at the

meetings of the Committee we notice the faces of Dr. C. F. Rice, Dr. J. M. Leonard, Dr. W. G. Richardson, Dr. J. H. Mansfield, and Rev. O. W. Hutchinson, of the New England Conference, and Rev. Edgar Blake, of the New Hampshire Conference. Mrs. William Butler and her daughter, Miss Clementina, and her son, Dr. John W. Butler, are in attendance upon the meetings.

— One of the clearest and most forceful speakers on the floor is Dr. D. G. Downey, of Brooklyn, one of the new members of the Committee.

— Dr. Geo. B. Smyth reports that twenty-five cities in Japan have given Bishop Harris an official reception. A letter from Bishop Harris reports that "Prof. Bowne has been well received. He has lectured before the Imperial and Waseda Universities in Tokyo, and is making a deep impression. His coming has been a great benediction."

— The Southern California Conference leads the church in proportionate advance for missions this year.

— Among the returned missionaries present is Rev. W. T. Cherry, who for five years has been in charge of our Mission Press in Singapore. This press now employs more than fifty men.

— Dr. Carroll states that the total expense of missionary administration, including salaries, office expenses, publications, and Open Door Emergency Commission, was but 78.10 per cent. of the total sum collected; and that 92.2 per cent. is forwarded to the field. This statement effectually disposes of the story so often exploited, that the larger percentage is consumed in administration, and an insignificant sum is left for the work.

— Across the front of the organ in Janes Church was stretched a great missionary map, with the words:

"Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!"

— Largely-attended meetings were held Thursday and Friday evenings, the former in the interests of Home Missions, the latter in the interests of Foreign Missions. Splendid addresses were made by different members of the Committee.

— The Commission on Aggressive Evangelism held a most important meeting at Brooklyn, N. Y., in connection with the Missionary Committee. Bishops Mallalien, Wilson, and Spellmeyer gave wise counsel to the proceedings. Gratifying reports came through the secretary of net gain in membership and spiritual progress in world-wide evangelism. A layman offered to support a field secretary, and deposited \$10,000 in the bank to start the fund. The commission felt that the offer was highly providential, and appointed a committee to launch the proposition.

— Bishop McCabe, in reply to a criticism on our Southern white work, said: "I am tired of hearing it stated that our work in the South, either white or colored, is a failure. The facts are that it is a glorious success. Our church and school properties have increased at the rate of \$1,000 a day for the past forty years! This in addition to the spiritual success, which is also large."

— Bishop Warren suggested, when the place of next session was being considered, that "we need not select any place, as the Committee is likely to be here until next year." This reference to the dilatoriness of the Committee evoked much laughter.

— ZION'S HERALD is always eagerly read by the brethren in attendance upon the Committee. Many favorable comments are heard upon the paper.

— The missionaries present are as follows: Japan — Rev. and Mrs. D. S. Spencer, and Rev. Gideon F. Draper. Korea — Rev. George Heber Jones, Rev. Wilbur C. Swearer. Philippines — Rev. J. L. McLaughlin. Malaysia — Rev. Dr. H. L. E. Luerling and Rev. W. T. Cherry. India — Rev. Noble L. Kockey and Rev. Henry Jackson. Africa — Rev. J. A. T. Foust and Dr. Samuel Gurney. Italy — Rev. Dr. F. H. Wright. South America — Rev. S. P. Craver and Miss Estella C. Long. Mexico — Rev. Dr. John W. Butler. Home Missions — Rev. H. B. Johnson, Pacific Japanese — Rev. Dr. Benjamin S. Haywood, Porto Rico — Rev. L. S. Chan, Chinese Mission, Boston.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. M.

### Fourth Quarter Lesson IX

SUNDAY, NOVEMBER 26, 1905.

1 CORINTHIANS 10 : 23-33.

### ABSTINENCE FOR THE SAKE OF OTHERS

#### I Preliminary

1. GOLDEN TEXT: *Let him that thinketh he standeth take heed lest he fall.* — 1 Cor. 10 : 12.

2. THE FIRST EPISTLE TO THE CORINTHIANS was written by St. Paul at Ephesus, A. D. 57, in reply to a letter of inquiry addressed to him by the Corinthian church which he had founded, and also because of reports of divisions and contentions brought to him by members of 'the household of Chloe.' The epistle touches upon a great variety of topics, all discussed with reference to first principles. Among these are party spirit and divisions, the crime of incest which had been allowed to go unpunished, the evil practice of litigation before heathen tribunals, fornication and uncleanness, marriage, the celibacy of virgins and widows, Christian freedom in the matter of things offered to idol, the decencies of Christian worship, the sanctity of the holy communion, the exercise of spiritual gifts, the pre-eminence of love, and the defence of the resurrection.

3. HOME READINGS: Monday — 1 Cor. 10 : 23-33. Tuesday — 1 Cor. 8. Wednesday — 1 Cor. 9 : 19-27. Thursday — Phil. 2 : 1-11. Friday — Rom. 15 : 1-7. Saturday — Rom. 14 : 10-21. Sunday — 1 Thess. 5 : 4-11.

#### II Introductory

No apostle rejoiced more in "liberty" than did St. Paul; and none was more careful to limit it when the welfare of the church or of any of its members so required. Already in this Epistle he has discussed the question of eating meat offered in idol temples, and maintained that it was perfectly lawful for a Christian to partake of such, seeing that idols have no real existence. He now contends that doing things that are perfectly lawful may not always be expedient, because cases may arise when doing such things will not tend to build up the church. Our neighbor's interests are to be considered as well as our own. In church life love — not liberty — is supreme. Applying this idea, he tells the Corinthian converts to buy without scruple any meat for personal use sold in the market, not troubling themselves to raise the question of conscience as to their right to partake of it by reason of its possible previous association with idols. All is of God, and for our free use. But should a less enlightened brother raise the question of conscience — his conscience; if it should disturb him to see you partake of meat which in his eyes was polluted, then, says the apostle, forbear to use your liberty; don't stand on your rights; respect his conscience. Brotherly love requires this. For what good end is served if the exercise of your liberty is censured by another's conscience? Why insist on partaking and offering thanks when such indulgence with such thanks excites evil speech and condemnation? The safe rule, the apostle asserts, is to make the glory of God the supreme motive, whether in eating, or drinking, or performing any act of life whatsoever and surrender every personal right rather than hinder Jew or Greek or Christian believer — any one in the broad world — in the matter of faith and conscience. And

this, said the apostle, is my own practice. I become all things to all men, cheerfully yielding my own rights, if by such means I may save them.

#### III Expository

23. All things are lawful for me — all right things. Paul rejoiced in the "liberty" with which Christ had made him "free," and delighted to proclaim it. He has spoken of it before, in chapter 6. The Corinthians were taking a wrong view of it — a view that endangered personal character and the social conscience. But all things are not expedient — American Revision, "But not all things are expedient." "There is a possibility of injury in every enjoyment" (Doherty). All things edify not — "not all things edify;" tend to build up the church.

Closing his discussion about the sacrificial meats, Paul returns to the point from which he set out in chapter 8, viz., the supremacy of love in church life, there commended as superior to knowledge, here as supplying the guard of liberty; in both passages it is the principle of edification. Edification, in its proper meaning, is always relative to the community (Findlay).

24. Let no man seek his own — exclusively, or even primarily; don't put self first. But every man another's wealth (R. V., "But each his neighbor's good"). — "This ought to be our object — the bringing on one another to perfection, not the pleasing ourselves (Rom. 15 : 2, 3)" (Alford).

We not only have liberty to eat, we have also liberty to abstain from eating. Self-denial for the good of others is one of the noblest of all virtues; and refraining from permitted things for this reason increases the virtue of the world, while to refrain because compelled by law is unworthy and often demoralizing. It is this spirit that builds up the soul into God's spiritual temple (Peloubet).

25, 26. Whatsoever is sold in the sham bles — in the market where flesh is sold. That eat. — R. V. omits "that." Asking no question for conscience' sake — making no inquiry as to whether the meat has or has not been offered in an idol temple, and thus raise the question of conscience in the matter. "Do not raise needless scruples by asking needless questions" (Doherty). The earth is the Lord's. — It belongs not to Jupiter, or Venus, or any other figment of men's imagination. The fullness thereof. — "This citation from Psalm 24 : 1 recalls the argument of chap. 8 : 4 and quiets the buyer's conscience. Consecration to an idol cannot deprive the Lord of anything that belongs to 'the earth and its fullness,' and which His providence supplies for His servants' needs" (Findlay).

27, 28. If any (R. V., "if one") of them that believe not. — Paul assumes that social relations with heathen were possible, and that sacrificial meat would constitute a part of the banquet to which a Christian might be invited. Eat, asking no question, etc. — "No more need to raise the question of conscience in the one case than in the other" (Findlay). But if any man say unto you — whether in the market, or at the table, by a fellow guest, a weak brother, who would be scandalized by such indulgence, or by a salesman at the market, or by any one who regarded such indulgence as wrong and inconsistent with the Christian profession; then the case is altered. This is offered in sacrifice unto idols — R. V., "This hath been offered in sacrifice." Eat not — even though your own conscience raises no protest. For his sake that showed it — and who would be shocked or hurt by neglect to take heed of his warning. And for conscience' sake — whose conscience, we are told in the next verse. For the earth is the Lord's, etc. — omitted in R. V.

Little as they may suspect it, who eat, drink, and are merry without a religious scruple on their pleasures, all the while in many a building not far away the beginnings of vice are taking a terrible warrant and license from their freedom. "No man liveth to himself, and no man dieth to himself" (Bishop Huntington).

29. Conscience, I say, not thine own, but of the other (R. V., "but the other's"). — His conscience, unenlightened, it may be, must not be wounded by your freedom. Why is my liberty judged of another man's conscience (R. V., "by another conscience")? — "judged" in the sense of condemned or censured: Why should I carry my ideas of Christian liberty to such a point that my eating or drinking should incur condemnation on the part of another who conscientiously disapproves of it?

The principle does not mean that we should never do anything which others do not like, at which they take offence, or with which they find fault. Nor that in any case should we yield in a duty or a teaching, because some may stumble even over the truth. Even Christ could not so act that none took offence. Paul could not (Peloubet).

30. If I by grace be a partaker — American Revision, "If I partake with thankfulness." Why am I evil spoken of? — "The ground on which he is here arguing is the unfitness, absurdity, injustice, to oneself and the cause of God, of so acting as to be condemned for that in which a man not only allows himself, but for which he gives thanks to God. The sentiment is the same as in Rom. 14 : 16: 'Let not your good be evil spoken of'" (Alford).

Men of heathen conscience, seeing the Christian give thanks knowingly over food devoted to the idol, will regard his act as one of sacrilegious indulgence and denounce it accordingly. It seems to them a revolting hypocrisy (Findlay).

31. Whether therefore ye eat or drink, etc. — introducing a comprehensive rule. God must be first — always first. Not simply eating and drinking, but every act of life whatsoever, must have regard to His will and glory. It must be the unvarying purpose and habit to please Him. "Here is a practical rule, which applies to every act of our lives, and with tremendous emphasis to the attitude of the Christian toward liquor drinking and total abstinence" (Illustrative Notes).

32, 33. Give none offence (R. V., "give no occasion of stumbling"). — "He who stumbles is in danger of receiving fatal injury. We are to surrender things that would injure his conscience. In God's world there is nothing so sacred as conscience. The conscience of the weak is worth more than all we are called upon to sacrifice for it. It is more valuable than the amusements we follow. We are not bound to sacrifice to his pride; his pride has no claims upon us. We are not bound to sacrifice to his whims; his whims are not his conscience. The path of duty often leads us to drive right through a man's whims. We are bound to give up only that which leads a man into sin" (David Gregg).

## Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

**Blood Medicine.**

Jews . . . Gentiles (R. V., "Greeks") . . . Church of God. -- "The three classes named make up Paul's world of men" (Findlay). Even as I please all men -- "as I also in all things please all." But this compliance had its purpose, and would certainly not be commendable but for that purpose. The profit of many, that they may be saved. -- "There is nothing in his power that Paul will not do for any man, to help his salvation." "The self advantage which he sets aside touches his highest welfare. Paul sacrificed what seemed to be his spiritual as well as material gain -- spending, for example, weary hours in tent making that might have been given to pious study -- to secure spiritual gain for others; thus 'losing himself,' he 'found himself unto life eternal'" (Findlay).

#### IV Illustrative

1. The whole teaching of the lesson may be directed so as to enforce voluntary abstinence from intoxicating drinks for the sake of others. For example, here is a man who enjoys a moderate use of beer or wine. He thinks it is a help to him physically. He is satisfied that the indulgence will not foster in him an uncontrollable appetite. His own conscience does not accuse him in the matter. He finds nothing in the teachings of Christ (we put the extreme case as we once heard it from a sincere believer) to restrict him, and he feels that total abstainers are guilty of a good many exaggerated statements. Is he free as a Christian to indulge? We answer, No! A thousand times, No! For there is a social as well as an individual conscience -- "conscience, I say, not thine own, but of the other" (1 Cor. 10:29) -- and he is bound to respect that. Consideration for the possible weakness of others -- of leading a brother astray for whom Christ died -- should outweigh all selfish inclination. A Christian should be willing, not merely to deny himself for a brother, but to lay down life itself for him if need be.

2. There is to come a time when no one of us will be satisfied to have been eating and drinking and making merry, sporting with the virtues of our companions, quenching the better life of those for love of whom Christ was willing to die, or entertaining ourselves at the cost of their integrity. Again the voice of the Lord God will be heard at the end of the day asking of you and me: "Where is thy brother?" How little will it avail us then, having that brother and all the past standing revealed before us, to stammer with the impotent mockery of self defence: "Am I my brother's keeper?" His blood will cry from the ground, and heaven will hear. "Whosoever shall cause one of these to offend, it were better that a millstone dragged him into the sea" (Bishop Huntington).

#### Hungry Men are Desperate

THE cry of the London poor is becoming very sharp and insistent, so that even Parliamentary ears feel its burden impinging upon their somewhat dulled sensibilities. Premier Balfour was forced to receive, the other day, a deputation of the wives and other women relatives of the unemployed. "Don't forget that hungry men are desperate men!" said one of the speakers. Enormous crowds of women marched through the streets, from all parts of London, headed by the deputation above mentioned, while for perhaps the first time the "Marseillaise" was heard sung by the crowds in the streets of London. Mr. Balfour was sympathetic, but lacking in suggestion. He deprecated the Socialists' proposal that industries should be started

## ARE YOUR KIDNEYS WEAK?

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It used to be considered that only urinary and bladder troubles were to be traced to the kidneys; but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp Root, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince any one.

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I had tried so many remedies without their having benefited me that I was about discouraged; but in a few days after taking your wonderful Swamp Root I began to feel better.

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MRS. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue, much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble; you get a sallow, yellow complexion; make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

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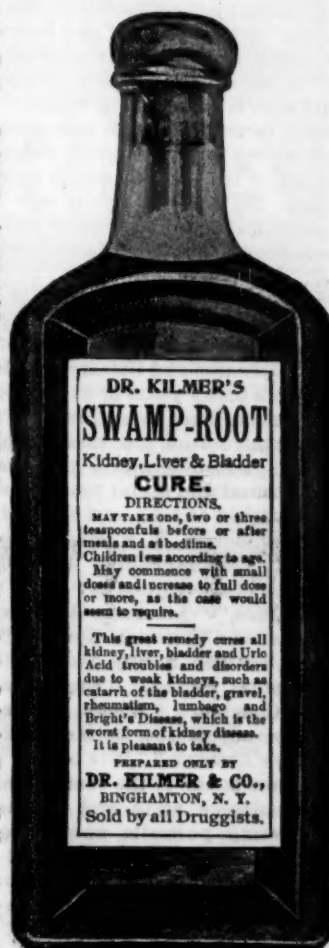
### How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle, and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

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Swamp Root is pleasant to take, and you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



Swamp-Root is pleasant to take.

at the State's expense, as calculated to destroy the springs of enterprise in the nation. At the close of Mr. Balfour's "speech of despair," as one of the women phrased it, a touch of grim humor was given to the proceedings when several women excitedly invited Mr. Balfour to come and live among the poor for a few months. Mr. Balfour is too fond of his Liberal stalking and golf playing to do that, but probably he is, as he professes to be, stirred in a mild way by the reports of the evil from which the poor of London are suffering. But what perhaps neither he nor they see very clearly is that poverty in modern society is a very complex condition, and results in many instances from recondite causes. In some

cases it comes of an inherited debauchery or an accumulated penury. It arises largely from the strong drink, though it is deepened by the greed of the make-haste-to-be-rich class, and, in the British Empire, is aggravated by the anomaly of the landless man and the manless land.

To become petrified, statue-like, at any point in one's personal history, even the highest point one has reached, is deplorable. When character stops developing in this way it passes from organic to inorganic, from life to death. The soul simply hardens; and from that time on growth becomes impossible for it.



## OUR BOOK TABLE

WILLIAM LLOYD GARRISON, THE ABOLITIONIST. By Archibald H. Grimke, M. A. Price, \$1.50.

WILLIAM LLOYD GARRISON, A Biographical Essay. By Goldwin Smith, D. C. L. Price, \$1.  
Funk & Wagnalls Co.: New York.

These books, issued in 1891 and 1892, have been laid on our desk by the publishers, and we call special attention to them as just now particularly appropriate for perusal in view of the extra interest attaching to their subject by reason of the centennial of his birth. Each of the books draws its material from the four-volume life of the great reformer prepared by his children; and each is excellent in its way, giving the main facts, with such comments and observations as the slightly different standpoints of the authors would naturally produce. No one can study this marvelous career under any guidance without being made better and stimulated to noble deeds.

PART OF A MAN'S LIFE. By Thomas Wentworth Higginson. Houghton, Mifflin & Co.: Boston. Price, \$2.50, net.

In these chatty chapters, full of rambling reminiscences and literary anecdotes culled from his many years of experience, Colonel Higginson has furnished an eminently readable volume, not cast in the mold of formal autobiography, but treating the intellectual and social tendencies which he has watched so long, and some of the scenes or movements in which he has participated. The character of the book is shown by such chapter titles as: "The Cowardice of Culture," "American Audiences," "The Close of the Victorian Epoch," "Letters of Mark," "The Sunny Side of the Transcendental Period," "English and American Cousins," "Books Unread," "The Aristocracy of the Dollar," and "History in Easy Lessons." It is one of the important new books of the season, being issued in handsome style and illustrated with interesting portraits and autograph facsimiles. In "The Cowardice of Culture," Mr. Higginson says: "There was never a period in our history since the American nation was independent when it would not have been a calamity to have it controlled by its highly educated men alone." He holds that the many are wiser than the few, that the masses are more critical as to morality than any exclusive circle, that "mere birth, like mere wealth, fails to make even the manners infallible." It is well to remember this.

AT THE SIGN OF THE JACK O' LANTERN. By Myrtle Reed. G. P. Putnam's Sons: New York. Price, \$1.50.

This ninth book by Miss Reed will not be accounted quite up to the mark she has reached in some of her former ventures. Any modern novelist, except she be of the first rank, which Miss Reed — in spite of a very pretty way she has with her — is not, is sore put to it to get something new in the line of a plot. The plot of this book is certainly new, but it goes so far beyond the bounds of anything that could possibly have happened, that the reader's sense of the fitness of things is not a little outraged and the beauty of the style hardly makes up for — indeed, it in no way comports with — the grotesqueness of the situation. "The Jack o' Lantern" is the name of a house whose front the eccentric, half-crazy owner had altered into something which suggested this, so that it might, if possible, frighten away the constantly increasing stream of mercenary pretended relatives of his dead wife, who hurried themselves upon him, uninvited, for a whole summer's entertainment, and for whose convenience he built on to his residence no end of additions and wings and suites of apartments, letting himself be imposed upon without

end and driven wild, although of anything but a meek disposition. The whole story is absurd, but there are some very good passages in it, especially those which show the absorption which comes to an author when his work takes full possession of him, and the estrangement which his vocation necessarily makes between him and all others or all else, even the partner of his bosom. "Ultimately each one of us lives and dies alone, within the sanctuary of his own inner self, cheered only by some passing mood of friend or stranger which chances to chime with his."

SERMONS ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR 1906. By the Monday Club. 31st series. The Pilgrim Press: Boston. Price, \$1.25.

The list of contributors is twenty-eight in number, mostly in and around Boston. The sermons are forty-eight, short and to the point, eight pages apiece, and an excellent aid they furnish to those wishing to study the lessons thoroughly, as their uninterrupted career for thirty-one years sufficiently testifies.

WILDERNESS BABIES. By Julia Augusta Schwarz. With 16 full-page illustrations by John Huybers and other artists. Little, Brown & Co.: Boston. Price, \$1.50.

Corresponding to the sixteen pictures are sixteen chapters, each detailing the perils and adventures of some young animal — the squirrel, opossum, manatee, whale, buffalo, elk, beaver, rabbit, fox, wolf, panther, fur seal, shrew, mole, bat, and bear. The stories are vividly told in a charming style, with a real feeling for wild nature; and the young of humanity, for whom the book is especially designed, will be led to feel more kindly toward the young of their fellow mammals.

THE REJUVENATION OF AUNT MARY. By Anne Warner. Little, Brown & Co.: Boston. Price, \$1.50.

To those who think that life has some thing higher than the unlimited throwing away of money in utterly selfish gratification, and that the fast ways of the "smart set" are hardly the things to hold up for imitation and admiration to our youth, this book will not be satisfactory. Jack, the hero, is a scapegrace who devotes himself with a single eye to having a "good time" in the usual lines of popular dissipation. And his Aunt Mary, a millionaire, very deaf, very obstinate, and over seventy years of age, is "rejuvenated" by going to the city of New York and fully sharing in his pranks, playing poker all night, etc. It is not a pleasing spectacle to people who have any right idea as to what life ought to mean. There is unlimited drinking and the other dissipations that are considered the thing in so-called "high life." The sort of people who do these things will doubtless enjoy reading about them.

THE JOY THAT NO MAN TAKETH FROM YOU. By Lillian Whiting. Little, Brown & Co.: Boston. Price, 50 cents, net.

This little book contains admirable teaching on one of the most important topics of the spiritual life. While in no way different from what has been said hundreds of times before, it will speak to an audience of its own who will not read the mystic, mediæval or Methodist writers whose sentiments are here echoed. Miss Whiting gives plainly the secret of joy when she makes it consist of "the personal presence of the Christ." "Absolutely to give one's self in entire devotion to the divine will is to receive strength and illumination and the most perfect and beautiful guidance in the right path." "The one supreme achievement of the great journey of human life is the consecrated will." "There is no word in the writings of the mystics that may not be translated into the living present with equal application to the life of today." "Faith in God is the

universal aid in every aspect of human life and every variety of human affliction. The divine action underlying all trial is discerned only by faith." These are good words, and there are many more such in the book.

THE ENGLAND AND HOLLAND OF THE PILGRIMS. By the late Henry Martyn Dexter, D. D., and his son, Morton Dexter. Houghton, Mifflin & Co.: Boston. Price, \$3.50, net.

Dr. H. M. Dexter died, greatly lamented, fifteen years ago, leaving this work, in line with his life-long studies, well begun. His two sons — the one mentioned above and Prof. F. B. Dexter, of Yale, — have now completed it, with great additional labor, and it will long remain a worthy monument to them and their father. There are thirty-one chapters grouped into six books, which treat "The England of our Fathers," "The Protestantism of our Fathers," "The Birthplace of the Pilgrim Church," "The Pilgrims Themselves," "The Pilgrims in Amsterdam," "The Pilgrims in Leyden." It is, doubtless, the most complete and satisfactory record yet prepared of the religious and ecclesiastical monument in England that made the Pilgrims what they were, and of their life in Holland before they came to America. There are 685 octavo pages, with maps and illustrations — a treat to all descendants from, and lovers of, the Pilgrim Fathers, now a mighty host.

THE ARMSTRONGS. By Laura E. Richards. Dana Estes & Co.: Boston. Price, \$1.25.

Three city children — Edith, May, and Agatha Armstrong — spend a summer with their mother's spinster cousin, Miss Eunice Verney, who occupies a big ancestral farm in the country. The visit to "Bywood" is fruitful in adventures, which are related to the mother of the girls in a series of letters written by each of the children, and also by dear, prim, kind hearted Miss Eunice. Phil, the brother of the three girls, and a very wide-awake and attractive boy, also figures prominently in the story.

## FROM TEXAS

## Some Coffee Facts from the Lone Star State

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum Food Coffee, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small, delicate woman, to nurse a bouncing, healthy baby fourteen months.

"I have since continued the use of Postum, for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off the old kind of coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact, the entire family, from the latest arrival (a two-year-old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Read the little book, "The Road to Wellville," in packages.

**NEW CREATIONS IN PLANT LIFE:** An Authoritative Account of the Life and Work of Luther Burbank. By W. S. Harwood. The Macmillan Co.: New York. Price, \$1.75, net.

If it were not for the severe limitations on our space at this season, we should try to give a column or two to this fascinating book about a most wonderful man and his epoch-making work. The author cannot say enough in praise of the character of Mr. Burbank, his "unfailing courtesy, superb thoughtfulness, and rare gift of clarity of speech." He deems him "absolutely unspotted by praise and impregnable to flattery;" calls him "a poet, a philosopher, a sagacious man of affairs, or, in the nobler sense, a fine, true mystic," quick of movement, soft and gentle of speech, a rare conversationalist, swift but genial in repartee, generous in his praise of others, instant in his words of sympathy to one in trouble;" says that all his townsmen and neighbors "pronounce him a man whose life stands above reproach, whose character is of the noblest type, whose heart is overflowing with kindness." Whoever wants to know all about the man and his work will, of necessity, read this all-embracing and very satisfying book. It has many illustrations.

**TOMMY JOYCE AND TOMMY JOY.** By Harriet A. Cheever. Dana Estes & Co.: Boston. Price, \$1.25.

Tommy Joyce was a spoiled child of wealth, and Tommy Joy was a poor, plucky little orphan, who picked up pennies in the streets in return for odd jobs and errands. He secured a bunk on the "Peggy Lane," which lay at anchor near Merchants' Wharf; and it was here that Tommy Joyce, who had been petted and indulged in everything, and showed his gratitude by running away from home, met him and struck up a friendship. The sequel is very interesting.

**SOUTHERN ITALY AND SICILY, AND THE RULERS OF THE SOUTH.** By F. Marion Crawford. The Macmillan Co.: New York. Price, \$3, net.

This is a new edition, in one volume, of an excellent descriptive work by the well-known novelist, which we noticed appreciatively when it appeared a few years ago in two volumes.

**WEE WINKLES AND WIDE-AWAKE.** By Gabrielle E. Jackson. Illustrated. Harper & Brothers: New York. Price, \$1.25.

A story for little folks who are just beginning to read for themselves. The wee hero and heroine have various little experiences — merry and serious — common to all lively, wide-awake children, but set forth in a way to open the eyes of the little people to the beauty of some everyday things that are frequently overlooked.

**THE BRASS BOUND BOX.** By Evelyn Raymond. Dana Estes & Co.: Boston. Price, \$1.25.

There is a gay, spirited young heroine

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Relieves hoarseness,  
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Pike's Toothache Drops  
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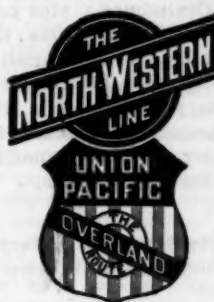
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and a fine, honest, mischief loving boy, and a dear, lovable, old-fashioned gentlewoman, and a big country house with traditions and secret chamber, and a mystery, and adventures, and a happy conclusion, and, in short, everything that the most exacting reader could ask in a story for young folks.

**JACK AND JILL. A Village Story.** By Louisa M. Alcott. Illustrated by Harriet Roosevelt Richards. Little, Brown & Co.: Boston. Price, \$2.

The new illustrated edition of Miss Alcott's books is now completed with this volume. After twenty-five years, since its first publication, a new generation of readers has grown up, who will be as delighted with these charming pictures of home and school life in a New England village as were those for whom they were first prepared.

**BRAUFORT CHUMS** By Edwin L. Sabin. T. Y. Crowell & Co.: New York. Price, \$1.

One of the latest issues of the popular "Twentieth Century Juveniles." It tells of the adventures of two boys, a dog, and a boat on the Mississippi. The story is clean, exciting, and absorbing from start to finish.

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## EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

### PERSONAL EVANGELISM IN THE EPWORTH LEAGUE

**T**HE time of usual evangelistic activity is at hand. The League should this year surpass all former attainments as an evangelistic power. It represents the time of salvation. Four out of five converts are at the Epworth League age. By far the best field for evangelistic victories is among the youth. We should get ready well in advance to work this field to the limit this winter. Pastors, League presidents and first vice presidents are urged to give this matter their immediate and active attention. Make it a matter of earnest prayer. Talk it over together and with the earnest hearted members. Meet and pray together. Get the burden of souls upon as many as possible. Create a deep and earnest resolution that by the help of God you will sweep a multitude of your young associates into the kingdom this winter.

Begin systematic and aggressive preparations at once. Plan to give a devotional service of the chapter to this subject. Nov. 19 is a good date, but any early date will do. It is not necessary to follow the regular topic. Usually the pastor should have charge of this service. Send immediately for an abundant supply of blank "Fellow-Workers' Covenants," that may be had from the central office for 25 cents a hundred, and use them in this service. Let it lead up to a consecration service in which as many as possible shall take the covenant. Then see how many will enter a study class in personal evangelism, and send immediately for supplies. Helps for the leaders of classes, enrollment and report blanks, will be sent from the central office free. The text book, "The Art of Soul-Winning," can be had postpaid for 29 cents from the nearest Depository of the Book Concern. An invaluable set of books, including the text book, that sell regularly postpaid for \$1.25, will be sent for \$1. This set is indispensable to the leader, and will prove so helpful to all that it should be ordered, if possible, for each member of the

class. Several who are not able to purchase it singly may order it together, dividing and exchanging the books. Where classes cannot be formed, individuals should supply themselves with these books for their own reading and to loan to others. They are a great haven. Circulated through any chapter, they will of themselves create a profound impression. A booklet, "How to Get a Right Start," containing valuable hints on organizing and conducting classes, will be sent free upon application.

Let the pastors and leaders of each chapter act promptly and energetically, and within the next few weeks there will be an earnest, enthusiastic and well-prepared band of personal workers ready to fall into line with the plans for evangelistic work in the church, and the prospects for victory will be many fold brighter. Great results can be achieved through these methods. Last year one young lady in an Illinois chapter reported in five months that the names of thirty had found a place on her prayer list, of whom twenty-nine had been converted — not a bad revival in itself. Other splendid reports could be given.

Act quickly, energetically, prayerfully and perseveringly, and God will marvelously surprise you over the results.

EDWIN M. RANDALL,  
General Secretary.

### League Convention at St. Johnsbury

At the district Epworth League convention held at St. Johnsbury, Vt., Rev. J. M. Frost, pastor of the local church and for two years district president, declined a re-election. Following are the officers for the year ensuing: President, Rev. R. J. Chrystie, of Craftsbury; vice presidents, Mrs. J. C. Spaulding, Hardwick, Rev. E. R. Currier, Newbury, Miss Christina Bau, Barre, Miss Blanche A. Bagley, St. Johnsbury; secretary, Miss Ella Patterson, Craftsbury; treasurer, Charles B. Stone, Barton; Junior League superintendent, Mrs. Ellen A. Staples, Lyndon.

day. Homes, beautiful Christian homes, are treasures whose value is beyond computation. Oh, that this day may be most sacredly and gratefully devoted to making the earthly home a real reminder of the home above!

### Woolings

God woos us to lives of thanksgiving —

1. By loading fields and orchards with abundant fruitage.
2. By increased facilities for preserving health and prolonging life.
3. By numerous inventions and discoveries for lightening labors and adding to home comforts.
4. By improved methods of culture and self-improvement.
5. By the elevation of humanity through the generous gifts of those who have been blessed with material wealth.
6. By the close of the terrible war in the Far East, and the part our Republic was allowed to have in securing peace.
7. By the most encouraging spread of the Gospel in heathen lands.
8. By personal providences, deliverances and blessings countless in number and rich in their benefits.
9. By giving us His Book, His Son, His Holy Spirit, His power to live Christian lives here, and the sure promise of a home in heaven.

### Thanks in Everything

Thus speaks St. Paul: "In everything give thanks!" How very difficult this is; and yet to the Christian it is blessedly possible. Thankful for trials and losses and adversities? Why not, if they are part of God's plan to qualify us for larger usefulness? Well may we sing:

"We thank Thee, O Father, for all that is drear,  
The sob of 'he tempest, the flow of the tear;  
For never in blindness and never in vain,  
Thy mercy permitted a sorrow or pain."

### Brighter Days

These are sure to come to every true Christian. "His pathway, like that of the just, shall grow brighter and brighter even until the perfect day." For him there is always something in his future better than he has ever known in the past. How cheering! Therefore, —

"We thank Thee, O Father, for days yet to be,  
For hopes that our future will call us to Thee;  
That all our eternity form, through Thy love,  
One Thanksgiving day in the mansions above."

Norwich, Conn.

### Shift

If your Food Fails to Sustain You,  
Change

One sort of diet may make a person despondent, depressed and blue, and a change to the kind of food the body demands will change the whole thing.

A young woman from Philadelphia says: "For several years I kept in a run down, miserable sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way, and seemed in a perpetual sort of dreamy nightmare. No one serious disease showed, but the 'all-over' sickness was enough.

"Finally, between the doctor and father, I was put on Grape-Nuts and cream, as it was decided I must have nourishing food that the body could make use of.

"The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me. During the first week I gained several pounds in weight, my spirits improved, and the world began to look brighter and more worth while. And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person in every way." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

### PRAYER-MEETING TOPIC

#### God's Wonderful Works

(Thanksgiving Service)

Sunday, November 26

REV. MATTHIAS S. KAUFMAN, D. D.

#### DAILY BIBLE READINGS.

- Nov. 20. "Praise is comely." Psa. 33: 1-22.  
Nov. 21. God's dealing with nations. Psa. 81: 1-15.  
Nov. 22. His works in nature. Psa. 95: 1-11.  
Nov. 23. His works in grace. Psa. 98: 1-9.  
Nov. 24. Redemption. Luke 1: 67-79.  
Nov. 25. God's work completed. Rev. 5: 9-13.  
Nov. 26. Topic - God's Wonderful Works. Psa. 40: 1-11.

#### Autumn Leaves

##### 1. Beauty.

"For the earth and all its beauty,  
The sky and all its light;  
For the lim and soothing shadows,  
That rest the dazzled sight;  
For unfading fields and prairies,  
Where sense in vain has trod;  
For the world's exhaustless beauty,  
I thank Thee, O my God!"

2. Variety. How infinite is the distribution of form and color over the earth — the rolling prairie of green and yellow, the vinecolad slopes of burnished gold and red, the precipitous mountain of variegated rocks, the snow-capped peaks, the silver

stream and deep blue sea. Everywhere is the line of beauty, and in no two places is it the same.

3. Bounty. Not more numerous are the leaves heaped in the hollow of the wood than are the bounties of field and orchard. Tall stalks have yielded heavy heads of wheat. Western cornfields are rich with more ears of corn than ever before. The velvet robed peach, the ruddy apple, and full bunches of purple grapes, all attest the rich bounty of the past summer and fall.

"These to Thee, my God, we owe —  
Source whence all our blessings flow!  
And for these my soul shall raise  
Grateful vows and solemn praise."

#### Home Day

To the credit of our race it can be said that some kind of Thanksgiving festival has been observed from very ancient times. Long has it been a day devoted to home-coming and the dear reunion of the scattered members of loving families. Among the Jews it was highly appreciated, and was not considered complete without generous remembrance of their less-favored neighbors. Our Pilgrim Fathers made it a day of most pious gratitude to God for marvelous deliverances and rich blessings. When the troubles of our Civil War were upon our threatened Union, Thanksgiving was made a national holi-

## Freedmen's Aid and Southern Education Society

The annual meeting of the General Committee of the Freedmen's Aid and Southern Education Society was held in Hanson Place Church, Brooklyn, Nov. 6 and 7. This Committee comprises all the Bishops of the church, together with the representatives from the General Conference districts, the officers of the Society, and fourteen delegates from the Board of Managers at Cincinnati.

Close attention to the details of the work was given. The interest was maintained throughout, and the meeting is regarded in its results as one of the most satisfactory in the history of the organization. The report of the Board of Managers showed that 200,000 pupils have received instruction since the organization of the Society forty years ago; and thousands of mechanics and other workers have been trained. The Society has expended in its work \$7,819,897.46 during the past thirty-nine years, including all receipts. The cash collections for the past year were \$161,892.93. The last five years have been the best five in the history of the Society. One of the most encouraging evidences of the cumulative value of the educational work is found in the marked advance in giving by the people in the territory where our schools are located.

The Committee was called to order by Bishop Walden promptly at 9:30 on Monday, Nov. 6. After devotional exercises by Dr. D. L. Aultman, Bishop Cranston took the chair and presided over the first session. The reports of the treasurer, Dr. H. C. Jennings, and of the secretaries were referred to special committees.

There was the usual debate as to the maximum of appropriations for the year 1906-7. The total amount was fixed at \$118,775, which, with the endowments available, makes the total appropriations \$135,675 for schools and administration. On motion of Dr. Pearson, the budget of appropriations, including all special cases and appeals, was referred to a committee.

A happy incident in the proceedings of this session was the presence of the venerable Judge Reynolds, who, on invitation of the committee, responded to speak as to his long association with Dr. Rust, the honorary corresponding secretary of the Society, who on account of old age was prevented from being present. He spoke of the love that had existed between them since they sat in the class room together. "At that time he had what you all know he had through life, and has today, a sagacity and shrewdness of such high character as to amount to wisdom. He cared for the poor, he had a very warm heart and a very cool head — not a bad combination."

nation. I cannot think now — and remembering as I do several members of the Board of Bishops who are graduates of Wesleyan, it makes a very strong statement — but I do not believe that the University has ever sent into the world a man who has been more useful and who has done more good. He had a unique opportunity. Providence seems to have placed him in a position where he could exercise an influence for good which very seldom comes to men in any walk of life. I cannot express my feelings towards Dr. Rust, dear beyond any words that I can command."

Bishop Fowler gave a cordial invitation to members of the Committee to a reception to be given by Mrs. Fowler on Saturday night, which, on motion of Bishop McDowell, was gratefully accepted.

The report of the committee on endowments included a strong plea for the endowment fund of Grant University in view of the generous offer of Dr. Pearson of Chicago of \$50,000. The success of President Race has been so marked that if \$50,000 can be secured by Jan. 1, the entire \$200,000 will be available for the endowment of this important institution which holds a strategic position in relation to our entire white work in the South.

The mass meeting on Sunday night was addressed by Dr. John H. Race, of Grant University, and Rev. Peravia O'Connell, of the Delaware Conference. On account of the illness of Senator Dolliver, at a late day he was compelled to give up his appointment for the anniversary address. His place was nobly filled by Bishop Moore and Bishop Wilson, who several days before generously accepted appointments for this service. All of these addresses were of an exceptionally high order and aroused unusual enthusiasm in the great audiences at Hanson Place Church.

The singing by the Clevelin Quartet, under the direction of Mrs. Dr. Danton, added no little interest to the program of the convention.

By unanimous and hearty vote thanks were extended to the hosts, Rev. Dr. Charles Edwin Locke, and the officers of his church, for the "unsurpassed entertainment of the committee," every arrangement for their comfort, even to minute details, having been carefully provided for.

## General Committee of Church Extension

This very important committee met in the chapel of the Arch Street Methodist Episcopal Church, corner of Broad and Arch Streets, Philadelphia, at 10 A. M., Thursday, Nov. 2, Bishop Foss in the chair.

After the devotional services the recording secretary, Dr. C. M. Boswell, read the report of the board. Dr. J. M. King made some general remarks. The plan of authorizations and appropriations was taken up. Dr. King moved

that \$340,000 be the amount asked for, and that a special amount to aid college towns in building churches be fixed at \$50,000. The towns named were Berkeley, Cal.; Princeton, N. J.; Oberlin, Ohio; State College, Pa.

The treasurer's report for the year showed a gain over last year's receipts of \$56,187.63, and advance in Conference collections of \$13,102.87. Total amount of loans returned during the year \$119,605.19, an advance of \$45,398.29 over last year. The number of churches aided to Oct. 31, 1904, was 13,914; during this year, ending Oct. 31, 1905; total, 14,279. The debate on amount asked was very interesting. Dr. Forbes wanted \$500,000 asked for, and many were of his mind, but the original proposition carried.

A banquet in Lu Lu Temple under the auspices of the Methodist Episcopal Social Union, Dr. J. G. Bickerton, president, was tendered to the Bishops and other members of the General Committee. It was an eminent success. Bishop Neely made the invocation. The addresses were enthusiastically received. Dr. King, Bishop Hamilton and Bishop Berry did well their part.

The after sessions of the committee were mainly devoted to the fixing of amounts asked and authorized, and there was general satisfaction with the work done by the committee, who finished their sessions on Saturday.

On Sunday, eight special rally services in the interest of Church Extension were held in Philadelphia; also rally services were held in Camden, Chester and Wilmington, which stirred all hearts. This was a great meeting. Dr. Boswell, having been elected one of the additional secretaries, made a strong address. The presiding elders reported the result of taking collections for Church Extension on their districts. — *Philadelphia Methodist*.

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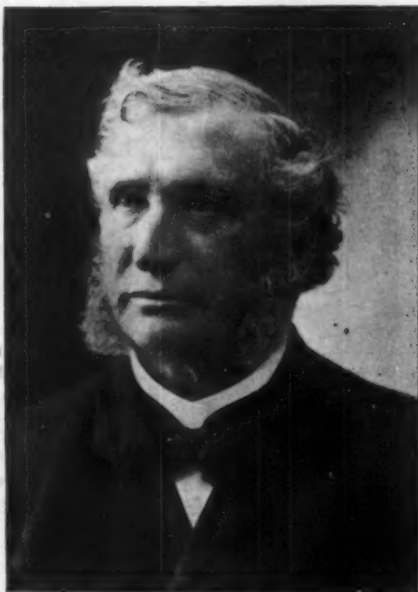


### Centennial at Salem, N. H.

The centennial of Methodism in Salem, N. H., was fittingly observed in the church at the centre of the town, Nov. 1 and 2. An excellent program was arranged and faithfully carried out. The address of welcome was given by Rev. H. E. Allen, the pastor, to which Rev. Dr. D. C. Babcock responded. The following papers were presented: "The Introduction of Methodism into New England," Rev. J. W. Adams; "The Past and Present of our Church," Rev. Irad Taggart; "The Church in the Community," Rev. A. W. L. Nelson; "Historical Paper," Mrs. Freeman; "History of the Church at North Salem," the pastor, Rev. Mark White; "History of the Pleasant St. Church," the pastor, Rev. F. T. Kelley. On Thursday evening, by special request, Rev. J. D. Pickles, D. D., of Boston, preached on "Why I Believe the Gospel." Former pastors who made brief remarks were Rev. H. F. Quimby, Rev. G. W. Buzzell, Rev. F. K. Gamble, and Rev. J. Roy Dinsmore. Mrs. Edgar Blake was called out, and spoke briefly in the absence of her husband.

Refreshments were served in the vestry of the church. It was a genuine family reunion of old time and new-time Methodists. Oliver Taylor and wife from Haverhill, Mass.; Chas. W. Hall and wife, and George W. Copp and wife, from Methuen; Rev. Henry A. Merrill, retired Congregational minister, of Atkinson, grand-nephew of Rev. Abraham Merrill, who was converted in this church in 1819; and Rev. William Gailly, Congregational pastor in the town, were present. The committee on banquet were: Mrs. H. E. Allen, Mrs. Charles Merrill, Mrs. C. R. Silver, Mrs. George Kolfe, Mrs. Peter Boldric, Mrs. D. E. Knight, Mrs. Carrie Haigh, Mrs. L. Hyde, Mrs. F. Roble, Mrs. Holt, and Mrs. J. H. Lancaster. Those who served the tables were: Mrs. J. E. Merrill, Mrs. Hilda Williams, Miss M. Richardson, Miss Ethel Ayer, Miss Edna Silver, Miss Mary Newcomb, Miss Sadie Green, Mrs. Charles Smith, Mrs. Henry Haigh, Miss Carrie

the home of Nathaniel Woodman on Zion's Hill. Later, open-air services were held under a large oak in what is now known as the Samuel Rowell pasture. Here Father Taylor, of Boston, often came to preach the Word. In 1806 a circuit was formed, including the township of Salisbury and Salem. Rev. Alfred Metcalf was appointed to this charge with Rev. George Pickering. In 1808 the circuit embraced four towns. In 1810 the first church was dedi-



REV. H. E. ALLEN

cated by Rev. R. Peaslee. It was a plain wooden structure, with seating capacity for 250. In 1819 there was a great revival. Three of the boys became preachers of the Gospel — Orlando Hines, Calef Kelly, and Abraham Merrill. In 1818 Moses Dow made a bequest of \$2,100 to the church. In 1836 the parish was divided, establishing a church at North Salem and at the Centre, where a church was erected on the site of the present building. The little church at the foot of Zion's Hill was sold and removed to the Centre. It is now the property of Thomas Silver. It has never since its removal been used for church purposes. The Millerite move-

ment, in 1843, carried off the pastor, but did not seriously break up the church. In 1851 an organ was purchased. A picture of the first organist, Calvin Crowell, hangs in the vestry of the church. In 1854 the ladies presented a clock to the church — a gentle reminder to the pastor that there should be a time limit to the sermon as well as to the pastorate. In 1857 there was another blessed season of spiritual refreshing, when Charles Gallagher, who has had wide influence as pastor and educator in Methodism, was converted. In 1861 another portion of the congregation withdrew, forming the society at the Depot.

The church at North Salem was built in 1836. This section of the town was then the centre of business activity. Eighty members left the mother church to

form this new society. Rev. Warren Wilbur was the first pastor. Now business interests have been transferred to other places; removals have made serious inroads upon the membership; and death has called up higher most of the fathers and the mothers. The church at present numbers only 20. Three of the original members were present at the celebration. The pastor, Rev. Mark White, is doing faithful work. The first meeting of the Pleasant St. society was held in the union building in October, 1861.

The building committee consisted of George Woodbury, Isaac Thorn, and Seth Hall. The builders were Copp & Smith. The first sermon was preached in the vestry in April, 1802, by Rev. Elihu Scott. The church was finished, June 28, 1802, and dedicated by Bishop O. C. Baser. The first pastor was Rev. L. T. Townsend, D. D. The membership of 25 has increased to 120. The present pastor, Rev. F. T. Kelley, is doing excellent work. The total membership in town, including the three churches, is 220.

This is certainly a very excellent showing. May the next hundred years bring forth fruits more abundant!

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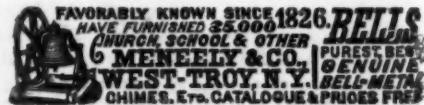
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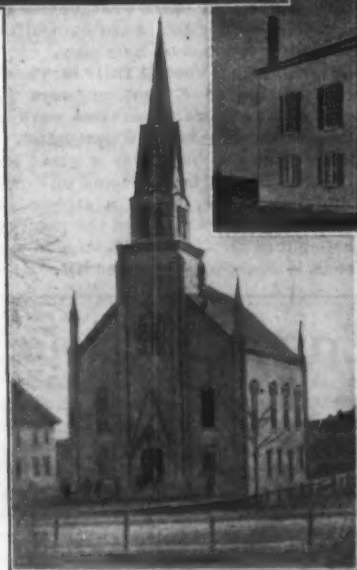
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Woodbury, Mrs. Anna Russ, and Miss Emma Smith.

The history of Methodism in Salem, briefly outlined, is as follows: The voice of Jesse Lee had been heard as early as July, 1790, in southeastern New Hampshire, taking up the message of John Wesley as received from Christ, calling the people to repentance and baptism. The leaven of the Gospel according to Methodism was thus introduced. In May, 1805, Rev. George Pickering visited this town, and preached in

## THE CONFERENCES

## VERMONT CONFERENCE

## Montpelier District

**Bradford.**—The many friends of Rev. J. O. Sherburn will be sorry to learn of the latest misfortune at the parsonage. As Mr. Sherburn was carrying some leaves into the barn, he tripped and fell, severely injuring his thigh. The latest information says he has been in bed three weeks and expected to be there three more. The doctor thinks no bones are broken, however. During this time he has conducted his Sunday-school class each week, had part in the Junior service, and done much pastoral work by mail. The son, George, is at home from Middletown, caring for his father. Rev. H. W. Worthen, a former pastor, was visiting on the charge at the time of the accident, and remained to supply the pulpit two Sundays. Rev. C. C. Whidden, of West Burke, occupied the pulpit one Sunday. Mrs. Sherburn writes that the providence seems strange, but they are in the hands of their Father and are willing to learn any lesson He wants to teach them.

**Winisor and Acuteville.**—On a recent visit of the elder, Rev. F. T. Clark was found sick and unable to attend the services. Other members of the family had previously been laid aside. Evangelist Gale and a helper have closed a series of meetings here, in which the Congregationalists and Baptists united with the Methodists. The services were helpful in every way. Christians were helped, backsliders reclaimed, and new converts made. Our church has received on a recent Sunday 10 on probation, 1 into full membership from probation, and 4 by certificate; 4 were baptized, and at least 5 more are expected to unite with the church as soon as the pastor is able to attend service. The credit for inaugurating these services is due to Pastor Clark, who suggested the work and insisted on the plan even when one church thought best not to join in the work. (They thought better of it later and came in.) Seventy new Hymnals are in the church. Twenty new Junior League Hymnals have recently been added, and on the day of the elder's visit 35 children were in attendance at the Junior meeting, in charge of Mrs. Clark.

**Union Village.**—Rev. W. E. Lang writes that repairs and improvements upon parsonage property to the extent of \$40 have been made, and \$30 provided for installing the People's Telephone. Plans are being considered for special services on this charge.

**Putney.**—The presiding elder preached here on a recent Sunday evening to an appreciative

union congregation after a ride of fifteen miles over Windmill Hill. Rev. E. C. Charlton has been industriously at work for his people. Cottage meetings to cover the whole charge are already planned. Brookline—a feeble folk—is also receiving its full share of attention at the hands of the pastor of Putney. Mr. Charlton is doing considerable in the lecture field, and has been instrumental in projecting a good course for Putney. "The Ompompanoosus Parish," from the pen of the same pastor, appears in the *Bradford Opinion*. This is a carefully worked out history of Union Village charge.

**Athens and Cambridgeport.**—Rev. R. H. Stebbins, pastor of this charge, after returning from an extended camp-meeting tour in Maine and elsewhere, called to his assistance some helpers and held a ten days' meeting at the Port. Some good was accomplished in the quickening of Christians.

**Thetford Centre and North Thetford.**—Rev. F. A. Wells was married, Oct. 18, to Miss Gertrude Mary Newman of Waltham, Mass. They have been taking a trip in Massachusetts and Vermont, but will soon be at home in Thetford Centre. We are glad to welcome Mrs. Wells to the ranks to share the joys and sorrows, the successes and triumphs of her husband, who bears an honored name in Vermont Methodism. Our church has taken a deed of the parsonage property recently purchased. We now own a very comfortable property here, and the friends of our work on the charge may well be pleased, as will all future pastors of this people.

**Randolph.**—The following is from the *Herald and News* of Nov. 2. The many friends of Mr. Howe will be glad to learn of the improved condition of his health, which makes this move possible: "Rev. G. O. Howe has received and accepted a unanimous call to become pastor of the First and Second Congregational churches of Brookfield, which he has been serving for the last few months. Mr. Howe, who is one of the ablest preachers in the Vermont Methodist Conference, has held a supernumerary relation the last four years on account of the precarious state of his health, which obliged him to take a rest from ministerial cares and labors. His last pastorate was the large and prosperous Methodist church at Hardwick in the St. Johnsbury District. Mr. and Mrs. Howe will close their residence on Prospect Avenue and remove to the parsonage in Brookfield village as soon as the repairs now being made upon it are completed."

W. M. N.

## St. Johnsbury District

**Albany.**—On account of the condition of his own health and that of his wife, Rev. Albert Gregory asked and was granted a release at the middle of the year. Rev. H. E. Howard, recently of West Fairlee and Copperfield, has been assigned to the charge, taking up the work the first of November.

**Barre.**—A series of meetings has been held at Hedding Church, under Evangelist Ralph Gilliam, and, according to the *Barre Daily Times*, which gives a half column to the subject in its issue of Oct. 30, these meetings have been eminently successful. On Sunday evening, Oct. 29, the pastor of the Baptist Church gave up his service and the congregation joined with Hedding for the closing service, making altogether an audience reported as between seven and eight hundred. Rev. R. F. Lowe expected to receive 50 on probation the first Sunday in November. High praise is given Mr. Gilliam, who had held similar services in Barre once before, and who is engaged for other points on the district.

**Danville.**—Rev. C. G. Gorse is holding meetings almost every evening, with assistance from various sources. Rev. P. M. Granger, of Peacham, gave an excellent sermon one evening; Miss Laura Buchanan, who has charge of our work at North Danville, assisted two evenings; the presiding elder preached twice on Sunday, Oct. 22, and again during the week. This was to be followed by several meetings under direction of Rev. O. S. Gray, of Amherst, who rendered most excellent service at camp-meeting last summer. Then Mr. A. M. Walker, the "chalk talker," is to hold a series of meetings.

**Glover.**—Rev. A. W. Hewitt received 8 on probation, October 29, as a result of meetings held with the assistance of neighboring pastors and others.

**Guildhall.**—This place, which was left without a pastor last year, has been supplied since Conference by Rev. F. W. Buck. The writer preached and administered the sacrament here, Oct. 15. Conditions have been very discouraging, but there was some improvement and a better outlook. The church edifice had been partly shingled, the pastor doing all the work up to that time; but he had the promise of help to complete the work, and also put a new roof on the parsonage. Miss Flanders, a former resident, but now of Greater Boston, was spending a few weeks in her old home. She not only supports the work here, but inspires others. Would we had more such!

**Holland.**—Rev. F. B. Blodgett writes that they have a "seventh day adventist" at the parsonage, of whom they hope to make a good Methodist. Her full name is Dorothy Belle Blodgett, and she made her advent, Saturday, Oct. 21. Mother and child are doing well. The water pipes have been relaid at the parsonage, requiring 600 feet of inch pipe; also 180 feet of 4 inch sewer tile was put in. Bills are all paid. The pastor has sent in at least five new subscriptions to ZION'S HERALD, and hopes to get more.

**Lunenburg.**—Union meetings for evangelistic work have been in progress for some time, Methodists and Congregationalists working harmoniously together, with a good interest and some conversions at last accounts.

**St. Johnsbury.**—The State Sunday-school convention brought a goodly number of Methodists, preachers and laymen, to town. The president, Mr. G. F. North, of Burlington, is one of the latter. The District Epworth League was held here, Nov. 1 and 2. Rather more than half the chapters of the district were represented by delegates, who declared that they had been royally entertained. Among other things done for them, they were guests of the local chapter at the first concert of the Epworth League course of entertainments at Music Hall. Rev. D. E. Miller, a former pastor (now of the Maine Conference), was present at the convention and gave an address which was much enjoyed. St. Johnsbury has sustained a loss in the resignation of Y. M. C. A. Secretary Dillon, who has gone to take up work in Keene, N. H. He is a local preacher in our church. Rev. J. M. Frost was one of the few fortunate ones in the brief open season for deer-hunting, as he shot a fine buck up in the neighborhood of Kirby Mountain. It is no new experience for him.

**St. Johnsbury Centre.**—Through the energy of Rev. O. J. Anderson, shingles have been se-

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ured for the purpose of putting new roofs on all the parsonage buildings. They are now being laid, the pastor sharing in the work. Mrs. Butler, the mother of Mrs. Anderson, is on from Maine to pay her daughter a visit.

**Woodbury.**—After many fruitless efforts at securing a pastor for this point, a young man has been engaged in the person of Rev. Scott F. Cooley, of Peacham, who began work the first of November. F. W. L.

#### St. Albans District

**Moretown and Duxbury.**—This charge is watched over by Rev. W. N. Roberts. Improvements on the church were voted, giving the ladies a room for their special work. The pastor showed his deep interest by joining the workmen and with his hammer and saw doing effective work. The group meetings held with this church resulted in good to the members, but did not succeed in reaching the unsaved. Oct. 30, 2 persons were received on probation. Duxbury is called a union church, but seems to be in the control of Congregationalism, with a Methodist preacher supplying the pulpit. There are a few Methodist people who attend and aid in the support of the church, but they have no voice in church matters. The Methodist preacher is not permitted to present any of our church benevolences to the people there, which fact gives our Moretown charge not as creditable a showing in our statistical columns as might be expected if the facts were not known.

**Wattsfield and Fayston.**—The latter is a schoolhouse appointment connected with the Wattsfield charge. This church has met with continual discouragements in its pastorates of late years. Again the people are called upon to lose their beloved pastor in the middle of the year, Rev. F. M. Barnes, because of ill health, having been compelled to relinquish his ministerial work wholly. We have, however, been very fortunate in finding an experienced preacher for the place, Rev. F. H. Roberts, who took a supernumerary relation at our last Conference because of Mrs. Roberts' ill health, was requested to spend a Sunday with this people, and made such a favorable impression that the quarterly conference unanimously requested his appointment; and his wife's health having much improved, he consented, and was appointed to the charge. This people, though feeling keenly the disadvantages which come through a change of pastors in mid-year, paid in full for the half year Mr. Barnes' salary, and in addition raised a purse of more than \$100 to enable a former pastor, who was compelled to seek a different climate, to pursue his journey.

**Worcester.**—Supplied by Rev. G. S. Smith, isolated in many ways from the neighboring charges, this church is full of hope and courage. The work is progressing favorably on most lines. The Congregational Church, having been destroyed by fire, will probably never be rebuilt. This gives our Methodist Church a good opportunity, with added responsibility.

**East Elmore.**—This charge is also supplied by Rev. G. S. Smith. It is eight miles from Worcester, and over the mountains, giving the pastor a very hard drive of sixteen miles every Sunday afternoon. We had the pleasure of riding with him, Nov. 5, over that road, and when at times we saw a ledge of rocks rising above us perpendicularly over two hundred feet, and from the other side of the wagon looked down into a ravine nearly as many feet deep, and when, returning on Monday, we drove the eight miles through a driving snow-storm which covered the mountains to the depth of four inches with snow, we concluded that the heroic was not all in the past when the pastor takes this trip every Sunday, and sometimes through the week, and receives as compensation about two dollars per week. All through this mountainous country the people are scattered, and so far separated that religious observances are largely unknown. We have organized a Home Department of the Sunday-school, and a few elect ladies have volunteered to distribute the supplies quarterly, hoping thereby to induce the study of the Word among this people.

**Franklin.**—Nov. 5 was a day of rejoicing on this charge. Rev. O. B. Wells, the pastor, received 8 persons into full membership, and 16 on probation.

**St. Albans.**—Dr. G. B. Nutter, on Nov. 5, re-

ceived into the church at St. Albans 11 persons as full members, baptized 2, and received 2 by letter.

**Bishop Hamilton.**—We believe that the Vermont Conference will be pleased to welcome Bishop Hamilton to its presidency in April. Thoroughly knowing our work and its great difficulties from a protracted residence in New England, and having frequently visited the Conference as a general secretary, we have an assurance of helpfulness in the midst of our natural difficulties. H.

## N. E. SOUTHERN CONFERENCE

### Providence District

**Portsmouth.**—The special services closed on the first of November with no loss in interest. The attendance exceeded the anticipations of the faithful pastor, Rev. C. H. Ewer, the highest being 62, and the average about 40. The people were ready to aid in the service by prayer or testimony, and every meeting was profitable. The sermons by Rev. Messrs. Sayer and Lambert, local pastors, were very helpful, and their aid was much appreciated both by people and pastor. The spiritual profit of the meetings was not confined to this congregation, but went abroad in the community.

**Hope.**—Early in the Conference year the parsonage was shingled, and repainted and papered inside. Considerable furniture was added, including new crockery, cook-stove, carpets, etc. The water, which was formerly taken from a well in the yard, is now piped into the house. When Rev. G. W. Elmer and family arrived in April a public reception was tendered them at the church. A musical program was rendered and refreshments served. Mr. and Mrs. Lowell Johnson assisted in receiving. Mr. Johnson is assistant superintendent of the Hope Co.'s Mills at Hope and Phenix. In the absence of a Ladies' Aid Society the Epworth League cares for the parsonage, and in June they held an entertainment, the proceeds going to liquidate bills for the improvement of the parsonage. Oct. 19 was Mr. Elmer's 55th birthday, and it was also the 20th anniversary of Mr. and Mrs. Elmer's wedding. On this occasion a genuine surprise was given them at the church, under the direction of Mrs. R. G. Howland, wife of the superintendent of the Hope Co.'s Mills. It was the regular prayer-meeting night, and Mr. Elmer was expecting Rev. E. P. Phreaner, and Rev. John McVay, neighboring pastors, to assist in his service. When Mr. and Mrs. Elmer arrived at the vestry, instead of these brothers they were met by Mr. and Mrs. Howland and escorted to the platform in the vestry, Mrs. Howland asking Mr. Elmer if he would forgive them for turning his prayer-meeting into a reception. Over a hundred people were present, and the vestry was beautifully decorated with autumn leaves and chrysanthemums. Mr. Howland, in a felicitous speech, told of the good feeling of the people toward the pastor and his wife, and then handed Mr. Elmer a canvas bag containing 55 new pennies, and presented Mrs. Elmer twenty new one-dollar bills in an envelope in remembrance of the day. Then friends from Centerville handed Mrs. Elmer an envelope containing a ten-dollar gold-piece and also a bouquet of twenty large chrysanthemums. A musical program was given by the Pawtuxet Valley Select Orchestra, who gave their services gratis, as they are accustomed to do on such occasions. Afterward, ice cream, fruit lemonade, nabiscoes and macaroons were served. A de-

lightful social hour was spent together by pastor and people. This good feeling is a great encouragement to the pastor, and he sees other encouragements besides. The prayer-meeting attendance has steadily increased from the beginning of the year, when it was 4 or 5, until now it will average 22 or 23. For a small church this is a remarkable showing. The Sunday evening congregation, largely young people and children, has steadily increased also. The same can be said of the Sunday-school, which has now an average attendance of over 70. James Hargrave, one of the overseers in the Mills, is the efficient superintendent of the school. He has just been bereaved in the death of his wife, after a three years' fight in the open air against consumption. Mr. Elmer's two oldest sons are employed in a wholesale grocery in Providence, but live at home, which necessitates, for the heads of the family, rising in the morning according to the letter of the Discipline. Mr. Elmer and his family look upon this as the happiest of all his appointments. The little daughter, who has been ill for three years with tuberculosis of the spine, is now entirely recovered, and running about as strong and well as any child of her age. The cure was effected without medicine, simply by recumbency and fresh air, never having taken any medicine whatever.

**Washington.**—Rev. G. W. Elmer, the pastor, reports encouragement from this field. The vestry has been repainted, papered and kalsomined, and now presents an attractive place for the winter services. The congregations and Sunday-school are increasing in attendance.

**Newport, Middletown.**—The pastor, Rev. G. E. Brightman, is not making the gain his friends could wish, and at times suffers considerable pain. His spirit is still bright and hopeful. Mr. Edgar Brightman, his son, is planning for extra services, with the aid of local pastors.

**Newport, First.**—A farewell reception was given Miss Katharine L. Hill at the residence of Mrs. Harriet E. Banning, under the auspices of the Woman's Foreign Missionary Society. Miss Hill goes to India as a teacher in the Woman's College, Lucknow. She goes out under the auspices of the Philadelphia Branch.

**Berkeley.**—This congregation re-opened its beautified edifice on Nov. 12 with special services. In the morning Presiding Elder Coultas preached and in the evening Rev. H. A. Ridgway. The improvements, costing about \$400, are completed free of debt. On Nov. 13 the presiding elder preached again, introducing a series of group meetings, which are expected to last at least two weeks. Rev. James Tregaskis is pastor.

**Central Falls.**—This church is "torn to pieces," not by dissension, but by extensive repairs. When completed, the improvements will give this church a commodious, convenient, and modern Sunday-school room. On the side opposite the superintendent's desk there will be a gallery that will accommodate several classes. The new primary room will be 24x24, with five large windows. There will be a parlor for the Ladies' Aid Society, 12x24. All modern conveniences will be introduced, and when the whole is done, it will be a permanent addition, not needing to be disturbed when the time comes for the new church edifice. A better future even than anticipated seems at hand for this church. The pastor, Rev. J. H. Buckley, is aiding the pastors in the group meetings.

**Arnold's Mills.**—Congregations here are as good as ever. Great harmony prevails. The



# RISING SUN

## STOVE POLISH

Gives the shine which lasts. Makes rust impossible.  
Never cakes on iron. Will not burn red.  
**DURABLE AND ECONOMICAL.**



Sunday-school is interesting, and collections are better than ever. The Children's Day collection was equal to the appropriation for Education. The apportionment for superannuates is raised in full, and was sent before the first of last month. Church expenses are paid up to date. A new study has been added to the parsonage, besides other minor improvements, and these not for a new pastor, but for the comfort of the present incumbent, Rev. J. G. Gammons, Ph. D., and his wife. The Y. P. S. C. E. have assumed the responsibility of paying the janitor and lighting the church for one year. Their meetings are well attended, and the religious interest is rising. The Ladies' Aid Society is doing a noble work; their fortnightly suppers are seasons of popular interest and gatherings that bring good cheer to many who attend. A two weeks' evangelistic meeting has just closed, with good results. The seed sown by the faithful preaching of Rev. James Tregaskis and Rev. J. H. Huey must in time bring forth a harvest. Taking it all in all, it looks as if this church would continue to live for many years to come.

KARL

## NEW ENGLAND CONFERENCE

### Springfield District

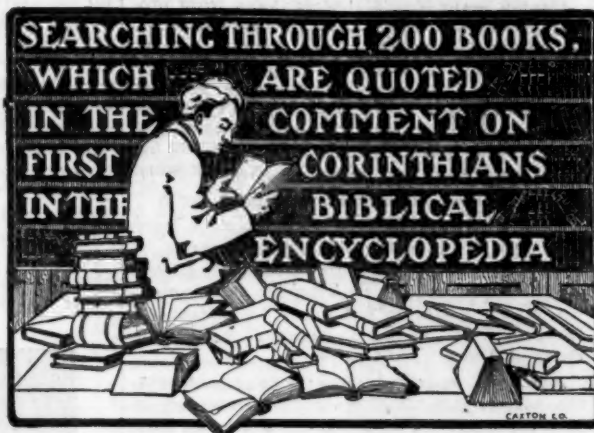
Spencer. — Miss Etta Pierce, a member of this church, has entered the Deaconess Training School in Boston. On the evening of Oct. 21 she was the happy victim of a surprise party exceedingly well arranged and managed. With her mother Miss Pierce was invited to a friend's home, where she was surrounded by seventy of the workers of the church. Rev. F. J. Hale, the pastor, presented her with a beautiful bouquet of flowers, which proceeding was a simple ruse to throw the young lady off her guard. Amid the proceedings following, Rev. W. A. Wood, a former pastor, called for order, and in a witty speech presented her with a splendid gold watch. The evening will long remain in the memories of Miss Pierce and the young people. Rev. G. Whitefield, former pastor of this church, now a member of the New York East Conference, gave his popular illustrated lecture, "Pilgrim's Progress in Story and Song," in the church, Wednesday evening, Oct. 16. The people were so highly pleased that they requested him to repeat the lecture, which he did a week later, to the intense satisfaction of all.

West Springfield, Merrick. — A problem confronts this people. The church is too small. There must be an addition or an entirely new edifice in the near future. It is with difficulty that sittings can be obtained now. The steady, faithful work of the pastor, Rev. E. V. Hinchliffe, is seen in all departments of the church.

Middleburg, West Springfield. — Rev. W. C. Townsend and wife, who have been at Clifton Springs for several weeks, have returned home. Mr. Townsend has been a great sufferer, and is not yet able to resume his work, but he is on the sure road to recovery.

Westfield. — November finds the church working under extreme pressure. The religious services, social events, and meetings of the various organizations of the church, crowd the evenings to the full. Last week the annual chicken-pie supper was very largely attended about 450 taking supper in the large vestry, but the night preceding found the largest general class-meeting of the present pastorate, and the mid week prayer-meeting was largely attended and very interesting. The Sunday evening con-

## WORKING IN THE DARK.



the least to the greatest) sent on request. The Biblical Encyclopedia has four features. It would cost from \$75 to \$100 to buy works that comprise these four features.

1. 30,000 References and Annotations—the only work that compares with the feature is "Thirty Thousand Thoughts," in six volumes, price \$20.
2. 20,000 Quotations from Bible Commentators—this field is covered by Butler's Bible Work, twelve volumes, \$15 or more.
3. 10,000 Anecdotes and Illustrative Facts—this is more than is contained in Foster, and for all practical purposes equal to the Biblical Illustrator, which for the New Testament alone costs \$25.00 or \$30.00.
4. Expositions and Analyses on practically every verse in the Bible—the former is covered by the Expositor's Bible costing from \$10 to \$15, while there is no large work on analysis.

It would therefore cost you at least \$75 to buy works that would cover these four features of the Biblical Encyclopedia. And when you had all these works you would not find them nearly so practicable as the Biblical Encyclopedia, from which you can secure your information in one-half the time you can from the others.

The Christian Advocate says of the Biblical Encyclopedia: "The volumes are full of well selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature," and from the Outlook: "To preachers they offer a homiletic treasury—Large and praiseworthy labor has been expended on its preparation."

But you need not depend upon the judgement of others, sign the coupon on the next page and we will send you the entire work, five volumes, express prepaid. And you may use them for ten days.

### DESCRIPTION.

The Biblical Encyclopedia consists of five volumes, 4,500 pages, 7 x 9 1/4 x 1 3/4 inches, weight 18 pounds. Clearly printed on a laid paper from new plates, bound in heavy green buckram and so sewed that the volumes will lie open on the study table.

### USE AND EXAMINE THEM TEN DAYS BEFORE BUYING.

Make use of your privilege. After considering the most highly commended Biblical work now published, you can hardly afford to pass it by without an examination. Sign the blank below and the five volumes will be sent you express prepaid.

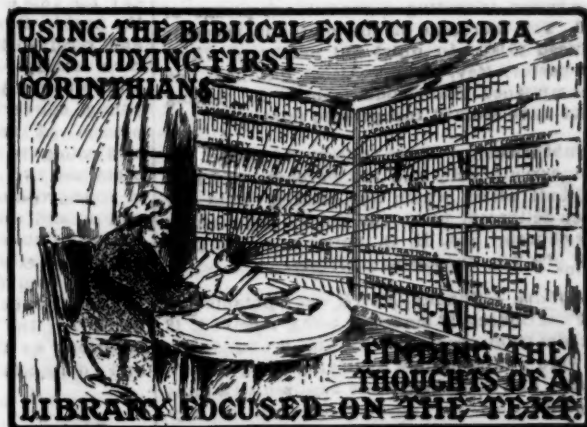
### ORDER BLANK.

As per proposition you may send me the Biblical Encyclopedia, express prepaid. I am to keep the books one week, using them in preparing my sermon. I agree to either return the books express prepaid within ten days, or pay \$3.00 within 30 days and \$2.00 per month for 6 months thereafter, making a total of \$15.00. Or I reserve right to pay \$12.50 within 30 days instead of the monthly payments.

Name .....

Address .....

Denomination .....



## WORKING IN THE LIGHT.

ZION'S HERALD, 36 Bromfield St., Boston, Mass.

gregations are large, the Sunday school is gaining, and the whole church body feels the pressure of the active season. Miss Barlow, the deaconess, is pushing her work in all directions. She has raised the Home Department threefold, and Mrs. Weston is gathering together a very large Cradle Roll.

Holyoke Highlands. — Two weeks of revival meetings have just been held with encouraging results. Rev. C. Oscar Ford preached four nights of the first week, and Rev. William M. Crawford, four nights of the second. The preaching was strong, evangelistic, and carried conviction and blessing to all. About forty believers sought a deeper Christian experience. The Brotherhood, organized about a year ago, has become affiliated with the Wesley Brotherhood, taking the chapter number 309. Rev. G. M. Smiley, of Springfield, addressed the Brotherhood on Sunday evening, Oct. 22. His theme, "Man a Unit of Power," was impressively dis-

cussed. Following some practical suggestions in this address a band of ten men has been organized for definite and aggressive Christian work among men. Rev. E. M. Smiley, on Oct. 31, gave a vigorous paper before the Brotherhood on the theme, "Courage as Applied to Reforms and Christian Work," which was greatly appreciated. The church has just been shingled and other minor repairs amounting to \$300 have been made. This expense is provided for. Rev. F. M. Estes is pastor.

Easthampton. — Rev. W. L. Shattuck has been conducting special services in his church for two weeks. Miss Etta Holington, of Springfield, has assisted by visiting through the parish during the day and rendering excellent evangelistic services in the evening. She made 174 calls, and did some very effective work. At the urgent request of his people, Mr. Shattuck has done his own preaching this year. The following are among his topics



"The Paul Revere of the Kingdom of Heaven;" "Does the Christian Experience Add to, or Subtract from, Life?" "Life's Signal Lanterns, White, Green, Red;" "Christ or Caesar?" "Spiritual Parasites;" "The Benedict Arnold of the Kingdom of Heaven;" "The Forgiveness of Sins: Is it Real and Essential?" "Spiritual Riches, Earned or Acquired?" "The Check List of the Kingdom of Heaven;" "Spiritual Indemnity." On last communion 17 were received on probation, 3 by letter, and 3 were baptized. The communion service was the largest during the present pastorate of nearly six years. Among those joining the church were six men. The Wesley Brotherhood Bible class had an average attendance of 19 during October. The Sunday-school is making a great record. Five years ago the average attendance was 80; now it is 150. There are very few churches in our Conference which have doubled their Sunday-school attendance during the last five years. Mr. Shattuck's sixth year is the best of his pastorate.

**Feeding Hills.**—Rev. D. B. Aldrich is very much alive. He keeps his church on the move all the time. Result, a constant interest ever on the increase. He plans to hold a series of revival meetings in November.

**Mundale.**—A large addition to the church building rouses the enthusiasm of the West Parish people. Best of all, this valuable improvement is to be paid for now. Rev. W. T. Hale, the pastor, is managing all things with a master hand.

**Laurel Park.**—A great blessing for our camp-meeting grove: The Camp-meeting Association, with the assistance of cottagers, has cleansed the three springs, covered them with a cement roof, laid pipes to the grove below, and now offers the summer visitors the best water supply to be found anywhere. This is the second advance step taken in extensive improvements at Laurel Park. The brightening skies make hundreds of us very happy and hopeful.

C. E. DAVIS.

#### Boston District

**Dorchester, Highlands Church.**—As the result of the recent Floral Bazaar held at this church, which proved a great success, \$5,100 was raised, including a conditional pledge of \$500. The mortgage on the church is, thereby, reduced \$5,000. In quiet but persistent effort the pastor, Rev. George Alcott Philney, has accomplished marvelous results in lifting what have seemed insuperable burdens.

**Hubbardston.**—Three names added to the membership roll, and the purchase of a new McPhail piano which was entirely paid for when delivered, mark the recent activities of this church. Rev. H. G. Butler is on the fifth year of a very successful pastorate.

**Dedham.**—Sunday, Nov. 5, was a notable day in First Church, 22 members being received, 18 of them from probation. Of the probationers, 16 were young people averaging in age fifteen years; and 12 of these were baptized in a most impressive service. Just before the act of baptism, the congregation sang hymn 229 of the new Hymnal while the candidates knelt at the altar. In the communion service which followed the pastor asked that the first table be filled by those just entering the church from probation, together with their parents. The church is now engaged in union revival meetings with the Baptist and Congregational Churches of the town. Rev. Walter Healy is the pastor.

#### MONEY IN POULTRY AND EGGS

I am making money so easily that I want all the readers of ZION'S HERALD to know about my experience, and make money too. I sent to Mills' Poultry Farm, Rose Hill, N. Y., and he sent me full directions how to make money in the poultry and egg business, and helped me to get started. He makes everything so plain and easy that any one can start without trouble. I made \$600 the first year at home, and had all the fresh eggs and poultry I wanted. The business gets larger every year, and I expect to clear \$900 in 1906. Now is the time to start, as eggs will be 40 cents a dozen soon. Any one can make money just as I did by writing Mills' Poultry Farm, Box 223, Rose Hill, N. Y.

#### Cambridge District

**Clinton.**—On Nov. 5, 11 were taken from probation into full membership, 6 received by letter, and 5 taken on probation. The sacramental service was attended by the largest number for several years. In the evening four persons, heads of families, promised to lead a Christian life. Profitable "cottage meetings" have been held. The new Hymnal is delighting all. A revival tide is rising. The pastor, Rev. G. H. Cheney, is seeing success on all lines of work.

**Newton.**—Dr. George S. Butters, on a very neat card, announces an attractive series of sermons for Sunday evenings, beginning Nov. 5. The topics are: "Leaving the Old Home," "A Man's Battle for his Home," "A Mother's Reward," "A Father's Legacy," "The Old Folks at Home."

**Fitchburg, First Church.**—On Sunday, Nov. 5, the pastor, Rev. C. E. Spaulding, received 16 new members—4 on probation, 9 into full connection from probation, and 3 by letter. After the reception these were addressed by Bishop Vincent. The number receiving the communion at this service was 180. The union meetings, under the lead of Bishop Vincent, are being followed by special services in this church. Rev. H. L. Wriston is preaching for Mr. Spaulding this week.

#### Lynn District

**Lynn, St. Paul's.**—The last meeting for the year of the W. F. M. S. was entertained at the parsonage of Mrs. Tilton. The reports were excellent, showing an increase of members from 65 to 196. More than \$800 have been raised. The Ladies' Aid recently gave a birthday supper. Twelve tables were spread, corresponding to the months; appropriate designs and mottoes marked the tables. The vestry was beautifully decorated. The affair was as successful as it was unique. Evangelists Potter and Miller are assisting Rev. Charles Tilton in revival meetings, in connection with the Highlands and St. Luke's Churches.

**Ballardville.**—The pastor, Rev. William Ferguson, received 7 on probation, Sunday, Nov. 5. The Home Department of the Sunday-school has 40 members. A good work is in progress on this charge.

**Stoneham.**—Sunday, Nov. 5, was a memorable day for this church. At the morning service the pastor, Rev. N. B. Fisk, baptized 9 adults, and received 24 on probation and 8 into full membership. At the communion service, the altar was completely filled—the first time with young converts. It was a sight seldom witnessed. At the evening service a young married man gave his heart to God. The pastor has organized two new classes, composed entirely of young converts, one on Tuesday night for adults, and the other Sunday afternoon, consisting of children over ten years of age who have been recently converted. The majority of these converts were reached while Ralph Gillam, the successful evangelist, was in Stoneham. All the other churches have received additions as the result of Mr. Gillam's work, and a delightful spirit of unity exists.

G. F. D.

#### Bishop Vincent in Fitchburg

The city of Fitchburg has enjoyed a most remarkable union of the churches in revival work. Six denominations—Adventist, Congregational, Episcopalian, Methodist Episcopal, Unitarian and Universalist—represented by ten churches, have united with the following avowed purpose: "The object of these services is to assert the common faith in that which makes men Christians; to rehearse the fundamental principles upon which that faith rests; to address the Christian zeal and enterprise, and to embolden it to finer endeavor; and to appeal to that high nature, resident in all mankind, to know and to follow Jesus Christ." Union preparatory services were held two weeks, beginning Oct. 22, in the homes of the people, with an average nightly attendance of more than 250. For leadership of the more public services, three men, of as many denominations, were considered. The choice was made of Bishop John H. Vincent of our church. He entered heartily into the plans when assured that no compromise of intellectual conviction was expected, and that no cheap concessions had been made or required in adjusting the details of the union. He stated his personal attitude in these strong words: "I shall not be expected to vacate my theological views, and I

certainly do not expect to obtrude my views in an offensive way. I shall speak precisely as I should do at a Methodist special service, ignoring dogma and insisting upon spiritual life. Let us pray that with fidelity to Christ and His truth, we may win people of narrow and of liberal faith to the life which is in Christ." This was accepted heartily by all. The first meeting was held Sunday, Nov. 5, in the Unitarian Church, which was crowded even to the last possibility of standing room, while hundreds were turned away. The musical numbers were superbly rendered by the Unitarian choir; the responsive Psalm was read by the Episcopal rector; the lesson was read by the Congregational pastor; and the prayer was offered by the



BISHOP VINCENT

Methodist preacher. Bishop Vincent preached loyally and effectively on "Sin: its Interference with God's Purpose, its Deathless Injury to Man, its Blight upon the Race." Though scores of persons were standing, not one left the room during the thirty-five minutes of this strong sermon, and all were delighted.

Each afternoon of the week the Bishop preached to the young people a half-hour sermon, on the practical problems of life, having for his topics: Monday, "Popular Opinion—Its Value;" Tuesday, "Everyday Courage;" Wednesday, "How to Treat Immigrants;" Thursday, "What to Do on Sunday;" Friday, "A Book of One's Life;" Saturday, "The Folks One Doesn't Like." An excellent interest was shown. The attendance was large, mostly of young people of high-school age.

The week evening services were held in the Rollstone Congregational Church. They increased from the first in attendance, interest, and power. The Bishop's sermon subjects were: Monday, "Certain Christian Theories;" Tuesday, "The Christian Library;" Wednesday, "The Christian at Home;" Thursday, "A Christian Neighborhood;" Friday, "The World Mission of the Christian Church."

The second Sunday, Nov. 12, was a day of great services. At 4 o'clock a largely-attended meeting for men only was held in Cummings Theatre. In the evening more than 1,200 people crowded into the City Hall, while other hundreds sought admission in vain. Bishop Vincent preached a sermon of remarkable power. In every sense it was a great meeting. All the denominations agreed that the series had been very profitable, and commended the Bishop for

#### Awful Disease, Cancer of the Lip

The most frequent location of terrible disease in the male, caused from the constant irritation produced by smoking or chewing tobacco. Dr. Bye, the specialist on the treatment of cancer, Kansas City, Mo., advises early treatment in such cases, as most cases terminate fatally after the lymphatic glands become involved under the chin. Mr. N. H. Henderson, of Wilsey, Kan., was recently cured of a very bad cancer of the lip by the Combination Oils. Persons afflicted with this disease should write the Doctor for an illustrated book on the treatment of Cancer and Malignant Diseases. Address Dr. Bye, cor. 9th and Broadway, Kansas City, Mo.

his wise and strong preaching. Resolutions of the highest complimentary character were unanimously and enthusiastically passed. The pastor of the First Methodist Episcopal Church, Rev. Charles E. Spaulding, has been most active in promoting these meetings. Other services will follow immediately in some of the churches.

G. F. D.

## CHURCH REGISTER

### HERALD CALENDAR

Augusta Dist. Conference at Wilton.

Feb. 27-28

### Marriages

BRADLEY - DOLLOFF - In Foxcroft, Me., Nov. 9, by Rev. H. W. Norton, Albert M. Bradley, of Dover, Me., and Mrs. Alice Dolloff, of Foxcroft.

### POST OFFICE ADDRESS

Chaplain D. H. Tribou, U. S. N., Naval Home, Philadelphia, Pa.

Dyspepsia is difficult digestion, due to the absence of natural digestive fluids. Hood's Sarsaparilla restores the digestive powers.

NEW ENGLAND METHODIST HISTORICAL SOCIETY.—The next meeting will be held at the Society Room, 36 Bromfield St., Monday next, Nov. 20, at 2.30 p. m. The directors will please meet at 2 p. m.

JOSEPH H. MANSFIELD, Sec.

W. F. M. S.—The annual meeting of the Lynn and Malden districts will be held at Melrose, Friday, Nov. 17. Sessions at 10 and 2. Dr. Martha Sheldon, of Tibet, will speak in the afternoon, and Miss Juliette Smith will report the General Executive meeting in New York. Mrs. Ayars and Mrs. Packard will speak in the morning. Luncheon will be served for 15 cents. All electricians pass the church.

MARIA T. SHUTE, Dist. Sec.

W. F. M. S.—The annual meeting of the Portland District W. F. M. S. will be held in Congress St. Church, Portland, Me., Wednesday afternoon and evening, Nov. 22. Dr. Sheldon will give the evening address. Entertainment will be provided for all who cannot reach home after the evening session.

KATE L. LUCE, Sec.

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"Banking by Mail" on request.  
**EQUITABLE BANKING AND LOAN COMPANY**  
Facon, Ga.

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**Men's Suspenders**  
Arm Bands, Ladies' Garters  
with the unique new fad  
**PHOTO LOCKET BUCKLE**  
PATENTED JAN. 19, 1904.  
Particularly appropriate novelties in which photographs can be inserted.  
**AN INEXPENSIVE GIFT, COSTING ONLY ONE DOLLAR EACH.**  
The photo locket buckles are extra heavy gold and silver plated, on which you can engrave initials or monograms. The web is best quality silk, in fascinating shades of light blue, white, and black, and they are packed in attractive single pair boxes.  
**HANDSOME, DEPENDABLE, USEFUL.**

Sold everywhere, or mailed for \$1.00 and 10 cents postage.

State kind and color desired. If engraved, 75 cents per pair extra, with not more than three letters on a buckle. Photos reproduced, 25c. per set of two, to fit buckle.

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Dept. 88 87 Lincoln St., Boston, Mass.  
Our suspender booklet, showing many styles adapted for every purpose, and giving valuable information about correct dress, will be sent FREE ON REQUEST.

PEACE SUNDAY.—The attention of peace committees, ministers, superintendents of Bible schools, and other Christian workers, is called to the third Sunday in December, which has by agreement of peace organizations been set apart as a day when the thoughts of all may properly be turned to the subject of Peace. It is hoped that on this day special effort will be made to inculcate from a Christian point of view the great principles of peace and justice between man and man, and between nation and nation, in order that people, young and old, may be led to see that a full acceptance of the teachings of Jesus Christ implies an acceptance of His doctrine of love and brotherhood.

Programs for public meetings, data for sermon preparation, and samples of literature for distribution, can be obtained at the office of any of the Peace Societies, or from Mrs. H. J. Bailey, superintendent of the Peace department of the National W. C. T. U. at Winthrop Centre, Maine, or from Alice May Douglas, Bath, Maine.

### EPISCOPAL PLAN -- 1905-6

#### FALL CONFERENCES AFTER BISHOPS' CONFERENCE

Conference	Place	Time	Bishop
Alabama	Boaz	Nov. 30	Cranston
Atlanta	Gainesville, Ga.	Dec. 13	Wilson
Austin	Denison, Tex.	" 14	Spellmeyer
Cent. Alabama	Huntsville	Nov. 23	Cranston
Georgia	Fitzgerald	Dec. 7	Wilson
Gulf	Welch, La.	" 1	Wilson
Hawaii Miss.	Honolulu	" "	Hamilton
Mobile	Selma, Ga.	" 7	Cranston
Savannah	Savannah, Ga.	Nov. 23	Burt
South Carolina	Yorkville	" 29	Burt
South German	Seguin, Tex.	" 23	Spellmeyer
Texas	Clarksville	Dec. 6	Spellmeyer
West Texas	San Antonio	Nov. 30	Spellmeyer

#### CONFERENCES BETWEEN JAN. 1 AND JUNE 30

Arkansas	Rogers	Jan. 4	FitzGerald
Baltimore	Baltimore	Mar. 28	Fowler
Cent. Missouri	Lexington	" 14	Wilson
Cent. Pennsylvania	Tyrone	" 28	Berry
Delaware	Chestertown, Md.	" 21	McCabe
East German	Baltimore	[Apr. 12	Cranston
East Maine	Vinal Haven	" 25	Moore
Eastern Swed.	New York	Mar. 22	Berry
Florida	Fernandina	Jan. 31	Fowler
Kansas	Olathe	Mar. 7	Spellmeyer
Lexington	Columbus, O.	Mar. 28	Warren
Lincoln	Ardmore, I. T.	" 7	Wilson
Little Rock	Payetteville, Ark.	Jan. 11	FitzGerald
Louisiana	New Orleans	" 24	McDowell
Maine	Portland	Apr. 11	Moore
Mississippi	Yazoo City	Jan. 17	McDowell
Missouri	Grant City	Mar. 21	Wilson
Newark	Paterson, N. J.	Apr. 4	Hamilton
New England	Malden, Mass.	Apr. 4	Moore
N. E. Southern	Newport R. I.	Mar. 28	Cranston
New Hampshire	Lawrence, Mass.	Apr. 11	Hamilton
New Jersey	New Brunswick	Mar. 14	Goodsell
New York		Apr. 4	Cranston
N. Y. East	Brooklyn, N. Y.	" 4	McCabe
North Indiana	Alexandria	Apr. 4	Warren
Northern N. Y.		" 4	Goodsell
N. W. Kansas	Ellis	Mar. 14	Spellmeyer
Philadelphia	W. Philadelphia	" 21	Warren
Porto Rico Mis.	Vilques	Jan.	Cranston
St. John's River	St. Augustine	" 24	Fowler
St. Louis	Joplin, Mo.	Mar. 29	FitzGerald
So. Florida Mis.	Tampa	Feb. 14	Fowler
South Kansas	Neodesha	Mar. 28	Spellmeyer
S. W. Kansas	Hutchinson	" 21	Spellmeyer
Troy	Saratoga, N. Y.	Apr. 18	Moore
Up. Mississippi	Macon	Jan. 10	McDowell
Vermont	Morrisville	Apr. 18	Hamilton
Virginia	Covington	Mar. 14	Berry
Washington	Pittsburg, Pa.	Apr. 4	Berry
Wilmington	Pocomoke, Md.	Mar. 14	McCabe
Wyoming	Coop's'n, N. Y.	" 28	Goodsell

#### FOREIGN CONFERENCES

Mexico	Orizaba	Jan. 31	Wilson
Bulgaria	Hibe	Apr. 25	Burt
Denmark	Horsens	June 27	Burt
Finland	Viborg	July 25	Burt
Italy	Milan	May 9	Burt
North Germany	Cassel	June 18	Burt
Norway	Sarpsborg	July 11	Burt
South Germany	Pirmasens	June 6	Burt
Sweden	Stockholm	Aug. 8	Burt
Switzerland	Lausanne	May 23	Burt
West China	Chinking	Feb. 15	Bashford
Andes	Valparaiso	Jan. 17	Neely
North Andes	Lima	Dec. 21	Neely
South America	Mercedes	Mar. 7	Neely

Adopted by the Board of Bishops, Oct. 31, 1905.

JOHN M. WALDEN, Secretary.

### A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

ALPHA CHAPTER.—The executive committee of the Alpha Chapter, comprising the alumni of the School of Theology of Boston University, have arranged to hold their meetings on the third Monday of the month at "The Otis," corner Mt. Vernon and Joy Streets, Boston. Among the speakers anticipated are Prof. H. C. Sheldon, Prof. Geo. A. Coe of Evanston, Prof. W. W. Fenn of Harvard, and Dean Hodges of the Episcopal School. A feature of interest will be a brief paper of Theological Survey, monthly, by different members. On Monday, Nov. 20, lunch will be served promptly at 1 P. M., to be followed by an address by Dr. John W. Platner, professor of historical theology at Andover Seminary. "The Outlook" will be given by Dr. Geo. S. Butters.

C. H. STACKPOLE, Pres.  
A. M. OSGOOD, Sec.

SEMI-CENTENNIAL AT WEST HARPSWELL.—The Methodist Church at West Harpswell, Me., will observe its 50th anniversary, Nov. 27.

L. H. BEAN, Pastor.

NATIONAL CITY EVANGELIZATION UNION.—The annual meeting of the National City Evangelization Union of the Methodist Episcopal Church will be held at the Mission Board Rooms, 150 Fifth Avenue, New York, on Saturday, Nov. 18, at 2.30 p. m. The usual convention will be held later in the season. At the annual meeting, officers will be elected, reports received, and the general plan for the year's work discussed and determined. Officers, members of the board of managers, and delegates from local unions are earnestly invited to be present.

FRANK MASON NORTH, Cor. Sec.

PREACHERS WANTED.—Any young or middle-aged man of missionary spirit and heroic mold wishing to change to a dry and very healthful climate, and who wants to make his life count most in telling, sacrificial service, should correspond with Rev. J. O. Dobson, Mitchell, S. D. He wants two or three men for missionary work among the hundreds of families that have been pouring into Lyman County for the past eighteen months.

He also wants a man for a charge that pays \$800 and a house. The work in Lyman County is along the new railroad, and is supported in part by the Missionary Society.

J. O. DOBSON.

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W. H. M. S.

## Silver Anniversary Meeting

Reported by ALICE M. GUERNSEY.

The Silver Anniversary meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church was worthy of the great church and the great cause it represented, and the earnest, faithful workers through whose efforts such a gathering was possible. Convening in the Central Avenue Church, Indianapolis, on the morning of Oct. 18, the service of holy communion, conducted by pastors of the city, was followed by the organization of the convention, Mrs. Clinton B. Fisk presiding.

Initial interest centered, as always, on the reports of the secretary, Mrs. D. L. Williams, and the treasurer, Mrs. Geo. H. Thompson. The former struck the keynote of triumph in its jubilant rehearsal of successes won, its calm survey of difficulties, and its trumpet-call to still greater victories "for the love of Christ and in His name." In membership an increase in round numbers of 2,000 in Auxiliaries, 4,000 in Circles, 1,000 in Guards, and 1,500 in Jewels, was reported. The gratifying per cent. of increase among young people and children was received as good indication for the future progress of the work. Answering the question, "Does Home Missionary work pay?" striking examples were given by the secretary of the visible results of some of the work already done. "Ask the teachers in our schools," said Mrs. Williams, "who have seen the transformation of their students from wild, careless girls into thoughtful, earnest, Christian women. Ask our deaconesses, whose ministrations not only relieve physical distresses, but set stumbling feet upon the Rock of Ages, and point the faith of the dying to the Lamb of God." Still more impressive was her picture of what would be if all the work of the Society during the past twenty-five years could be blotted out. She added: "Twenty-five years ago God's hour struck. A few Methodist women heard the call to service and wrought heroically. All honor to them and to the men who encouraged them! They sowed and we reap; they built and we occupy. When their sun descended they committed the interests that were so precious to them to you and to me. If we fail, not only to keep that which has been passed on to us, but to develop and perfect the work so loyally begun, we shall be false to every principle that makes for righteousness in men or for glory to God."

The treasurer's summary showed the total receipts of the year ending July 31, 1905, exclusive of the Silver Anniversary offering, to be \$367,541.46. The Silver Anniversary offering, already amounting to between \$40,000 and \$50,000, acquired large momentum from the enthusiasm aroused at this meeting.

Reports from the field were full of interest. With one accord missionaries and deaconesses told of "the best year yet," and of harvests ready to be gathered. It is impossible to give details within the limits of a single report. We can only make brief quotations showing the trend of thought and effort:

The new school building in Asheville, N. C., is nearly completed; 147 are now enrolled in the school and 40 in the Home. A gracious revival took place in church and school during the past year.

Between the city of Los Angeles, and the Frances DePauw Home of the Woman's Home Missionary Society lie camps of shanties and tents occupied by Mexicans, among whom the saloons are working much more faithfully than the churches. The Methodist Church and the Woman's Home Missionary Society are the principal Christian workers in this section, and the results shown testify to the great value of the work.

The Indian Missions of the Society in the State of Washington and in New Mexico and Kansas are in a prosperous condition. Indian

children were reported as being so interested in the Bible that they read it in school as other children do story books, even to the detriment of their lessons. The Home in Farmington, N. M., is isolated at present because of the washing away of a bridge between the Home and the mainland, and fording the river is not always practicable. Such difficulties, however, seem only to increase the spirit of devotion on the part of the missionaries.

Rev. Dr. Haywood, superintendent of Methodist Missions in Porto Rico, paid earnest and sincere tribute to the work of the Society on that island. He begged for its enlargement, and gave results of personal observation in orphanage and day-school. "I was told," said he, "that your Miss Hegeman in the orphanage was feeding the girls at a cost of eight cents per day for each child, and I happened in one day to see what a meal on that basis was like, and I found it good."

Thayer Home, in South Atlanta, Ga., has already refused seventy-five students this year, and because of its cramped quarters three classes are obliged to recite in a single room at the same time. The same story of turning away students was told from nearly every field.

From the Home for White Girls in Boaz, Ala., ten conversions were reported during the year, and all of the 53 girls in the school are believed to be sincere Christians. The Home, completed during the past year and fully paid for, seems a direct answer to many earnest prayers.

Harwood Home, in Albuquerque, N. M., also rejoices in a recent addition, planned in the most economical way, but so as to prove a great help to the work.

An interesting illustration of how the desire to help others grows when properly cultured was given by a silk quilt made by the girls in Boaz Home, and sent to the convention to be sold for the benefit of the work in Alaska. Over \$100 was realized by private sale, and the quilt was presented to Mrs. W. T. Brown, Conference president and chairman of the local committees, to whose thoughtful care the convention was greatly indebted.

The conditions and the work in Alaska were vividly presented by Mrs. R. H. Young, secretary of the Bureau. Mrs. Charles A. Springer, of Iowa, also spoke on Alaska, saying: "If the blessed tollers there could live on scenery, they would have abundant support."

The new Elizabeth A. Bradley Home for Homeless Children, near Pittsburg, Pa., came as a gift to the convention this year, having been fully equipped and endowed in honor of the sainted woman whose name it bears, by her daughters, and friends in Pittsburg Conference.

As for Utah, "the enemy's country," earnest appeal was made for our missions there—appeal that met cordial and satisfactory response.

Did space permit, similar items of interest and encouragement might be given from the entire range of work of the Society.

The convention was notable for its addresses from prominent people outside the ranks of the organization. Sympathetic welcome was given by the governor of the State and the mayor of the city. Rev. Dr. M. C. B. Mason spoke on the "Negro Problem," and Rev. Dr. W. P. Thirkield on "The American Highlanders." The sermon on Sunday morning was by Rev. Edwin H. Hughes, D. D., president of DePauw University. Rev. George Elliott, D. D., of Detroit, Mich., gave the convention address, and Rev. Herbert Welch, D. D., president of Ohio Wesleyan University, was the speaker of the Silver Anniversary session. These addresses had a common theme, well summarized by the texts chosen for the Sunday morning sermon: "Is not this the blood of the men that went in jeopardy of their lives?" "If I forget thee, O Jerusalem," and "The land which the Lord thy God giveth thee."

Definite progress has been made during the year in the work among young people. On Sunday afternoon a grand rally of Sunday-schools and Epworth Leagues was held in Robert's Park Church, with a program of interest to both children and older people. The young people's work has advanced financially as well as in the matter of membership, and is becoming better systematized. Twelve conferences in its interests were held in the intervals of convention sessions, and were largely attended. Its field secretary, Miss Carrie Barge, traveled nearly 13,000 miles and addressed 333 meetings during the year, securing 988 members and 420 subscribers to the papers published

by the Society. Such work cannot fail to tell splendidly for the future.

An entire afternoon and evening were given to the reports of the Deaconess Bureau, including training schools and hospitals.

The publisher of the official organs of the Society reported subscription gains of 1,545 for *Woman's Home Missions* and 2,100 for *Children's Home Missions*.

The Interdenominational committee on Home Mission Study held its biennial meeting during the convention, and decided to take up the topic of immigrants and immigrant work as the study for 1907, following it with the study of Africa in the homeland in 1908.

Never was better provision made for the entertainment of the convention or more generous hospitality given. The pastor and people of Central Avenue Church did everything in their power to make the commodious building comfortable and convenient for the work of the meeting, and the eighteen Methodist churches of the city vied with each other in serving meals at noon and night through the entire convention. The local committee on music added much to the pleasure of all, different church choirs and various soloists giving generous service.

But the climax of the entire convention came in the interest and enthusiasm aroused for the completion of the Silver Anniversary offering of the Society. Realizing as never before the necessity of paying the debt accumulated through the rapid growth of the work, Conference corresponding secretaries and others made pledges on the amount assigned, at the rate of \$2.50 per member, until over \$89,000 had been pledged. To make promises at such a meeting and to carry the enthusiasm back unchecked, in order to make good these promises, is a somewhat difficult thing, but these women know no such word as failure, for their trust is in Him who has led them thus far, and in the women at home "who bide by the stuff" and whose hearts are devoted to the cause. Well might they sing at the close of a never-to-be-forgotten session, when generous offerings had been made and words of consecration and devotion spoken:

"Land of our Fathers! Lo! we come,  
A quarter of a century done,  
With our achievement thro' the years  
Of toil, and sacrifice, and tears.

"Oh, silver bells, ring soft and clear,  
To fill our hearts with hope and cheer,  
And crowd with generous gifts the hand  
That fain would save our native land."

East Orange, N. J.

—Since 1859 provision commenced being made to care for the bodily ills of India's daughters, but only recently has a legal adviser been provided. Miss Cornelia Sorabji, one of the famous family of mother and daughters, has been appointed by the government legal adviser to the Bengal Court of Wards, so that "purdah" ladies may now confer upon legal business face to face with their counsel.

There are some things in this world dearer than money or business. Chief among them is good health. Until too late very many do not realize that they may have both money and business, yet from physical disability be unable to enjoy the one or continue the other. It is a sad awakening to find that they have neglected the little ailments until they have developed into serious chronic diseases. This is especially true of the heart, which in one person out of every four is weak, causing shortness of breath, palpitation, dizzy, fainting, or smothering spells, irregular pulse, poor circulation, inability to lie on left side, etc. Because these symptoms are at first spasmodic and do not completely prostrate, they receive little attention, until some unusual mental or physical strain reveals the fact that the victim is in a very precarious condition. You may stop the progress of heart disease by taking Dr. Miles' Heart Cure. In fact, very few cases are so serious that it will not benefit and prolong life, if not completely cure.

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## Ladies' Aid Union

The Methodist Ladies' Aid Union held its semiannual meeting in First Church, Lynn, Oct. 27, from 10 A. M. to 4 P. M., about 450 attending. Miss M. Louise Morse presided at the organ while the delegates were assembling. At the appointed hour the president called the meeting to order. Mrs. Frank T. Pomeroy read the Scripture lesson and offered prayer. A cordial welcome was extended to the Union by Mrs. Geo. R. Grose, of First Church, and Mrs. R. S. Lambert, of Roxbury, responded. The records of the March meeting, also a report of a meeting of the executive board, were read and approved. The report of the corresponding secretary and treasurer were read and accepted. The reports from 51 societies were interesting, and several new ideas were advanced. The noonday prayer was offered by Miss Caroline Manser, of Everett.

This being the tenth anniversary of the Union, Mrs. Bray, by request, reviewed the past and urged the women present to press forward and join in the wave of great possibilities. As we recall the birthday of the Union in March, 1895, when 50 were present representing 15 churches, and compare it with the tenth birthday held in March, 1905, with 500 present and 51 churches represented, and realize the benefits to individual societies from this assembling together and exchange of ideas, we say, surely woman's privileges and responsibilities are on the increase.

At 12:30 luncheon was served, and fish chowder was added to the regular menu.

At 1:30 the convention reassembled for the afternoon session. Rev. Charles Tilton, of St. Paul's Church, conducted the devotional service. Miss Adelaide B. Slack gave a lengthy report of the Deaconess Aid Society. Mrs. M. W. Mann reported for the committee on constitution. This report was accepted, and the constitution adopted and ordered printed. At this point Miss S. Gertrude Mayo interrupted the convention and presented Mrs. Bray with a souvenir badge of the Deaconess Hospital, for which Miss Mayo had collected \$15.20.

An invitation was read from the Hudson Ladies' Aid Society for the Union to hold its next meeting with them. After much discussion it was voted to leave the matter with the advisory board to decide. A nominating committee, consisting of Mrs. M. W. Mann, Mrs. George B. Law and Mrs. Mabel Carter, was appointed to report at the March meeting. The solos by Miss Mabel Vella and Miss Bertina Brierly were a delight to their audience.

The address of the afternoon was delivered by Rev. George R. Grose, of First Church, his subject being, "Woman's Work in the Church." The speaker said he counted it a privilege to speak to the representative women of so many of our churches. The place of woman's work in the church today is a part of the woman's movement of the past century, which has affected the social position of women, industrial conditions, the home life of the people, and all religious activities, in a far-reaching way. The speaker went on to give an account of the creation of the race as found in Genesis. In the world of education see what an interesting illustration of the growth of the higher conception of woman. Today she enters the highest schools to seek the broadest culture with an open door into the largest and fullest life. . . . The real mission of the Ladies' Aid Union, the higher purpose of the Christian women of the church, is not merely to swell the funds of the church, or to add to the comforts of the pastor's home, but to create a true social life in the church. The true social life in the church is second in its importance to no other work. It is done the less necessary than the prayer-meeting to a vigorous, healthy religious life. The greatest work of your society is to minister to every temporal need in the church, in such a way that you will bring men and women together, not to raise money alone, not for mere pastime and amusement, but to help and be helped, to steady ourselves on others and to help others as they fall, and in our companionship with men to realize more vitally our companionship with Christ — that is the true social life to which you are to minister.

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On motion of Mrs. Eaves, it was voted that a rising vote of thanks be extended to Mr. Grose for his helpful and inspiring address; to the soloists and organist for their beautiful music; to the officers of the entertaining society for their kind hospitality; to the sexton and all who had in any way aided in making the convention a success. The session then closed, and Rev. G. H. Grose pronounced the benediction.

ELIZA LADNER, Rec. Sec.

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### Editorial

Continued from page 1448

disciplinary trial, and that they did not encroach upon the province of the Annual Conference, etc. The statements, therefore, are those of the Bishops, not mine."

President Roosevelt has appointed Thursday, November 30, as Thanksgiving Day. The governor of Massachusetts has designated the same day, and other governors will probably do likewise.

The very unusual pressure upon our columns occasioned by the treatment of Dr. Mitchell's case, the report of the General Missionary Committee, and the very sudden death of Bishop Merrill, crowds over to next week much copy already in type.

"Newman," our Baltimore and Washington correspondent, writes that he was "in error in his communication last week in stating that the Bishops were the guests of Foundry Church. The sessions were held in that church, but the host was the Methodist Union and City Church Extension Society of Washington."

See pages 1470 and 1471 for reports of the Silver Anniversary of the W. H. M. S. at Indianapolis, and the Ladies' Aid Union at Lynn.

The non-appearance in this issue of the report of the annual meeting of the New England Conference W. H. M. S. at Baker Memorial Church, Dorchester, Nov. 2 and 3, is not the fault of the secretary, as she brought the report to the office last Saturday; but the overcrowded condition of our columns necessitates the delay.

To die with an ideal unattained is infinitely nobler and better than to live content with an ideal too easily and quickly realized.

### Translation of Bishop S. M. Merrill

Continued from page 1445

such important decisions need to be quite frequently made.

As a writer and author he has also laid the church under deep obligation. His books have been quite numerous. "Christian Baptism," "The New Testament Idea of Hell," "Doctrinal Aspects of Christian Experience," "A Digest of Methodist Law," "Mary of Nazareth and her Family," "The Second Coming of Christ," "The Organic Union of American Methodism," "Atonement," "Sanctification," "The Crisis of this World," "Outline Thoughts on Prohibition," "Discourses on Miracles," "The Sunday Paper," have been issued at intervals, attained a good circulation, and been profitably absorbed into the thought of the church. His contributions to the periodical press, especially in recent years, have been exceedingly valuable as well as abundant. Our readers will recall the satisfaction with which we, and the church generally, hailed, in May, 1902, his wise deliverance regarding "Higher Criticism," in which he effectually removed the needless uneasiness which had

been aroused in some minds over the matter, and strongly rebuked the rash and foolish denunciations of scientific Biblical scholarship which had been indulged in some quarters. It was of a piece with much other service which he has done the church with his pen.

In the list of our Bishops, very few, on the whole, have deserved better of the church, or more completely maintained the best traditions of the episcopacy, or in a larger degree adorned and strengthened their high office. In the midst of very severe domestic afflictions he has, with an unmoved constancy, which reminds us of John Wesley, kept patiently, persistently, to his work, bravely meeting that which Providence sent for his chastening, and ripening for glory through tribulation. He is sure of a good place at the right hand of the Master; but no better, to be sure, than that of very many who had not his earthly position. For, as he well said in the quarter-centennial sermon already referred to: "These official distinctions belong only to this life — a fact which gives me great satisfaction. There will be no bishops in heaven. In that blessed land beyond, pre-eminence arises from purity, fidelity, achievement, and not from accidental promotions in this life."

## The Election in Ohio

**W**E have kept our readers, by means of our Ohio correspondence and through our own editorial utterances, not only well-informed but deeply interested in the political campaign which has been going on in that commonwealth six months or more. They are, therefore, ready, perhaps, to appreciate the victory won at the polls on the 7th of November, when John M. Pattison was elected governor, after a canvass and a conflict the like of which the State has not seen for many a year. Mr. Pattison's plurality is over 40,000 votes, a fact which must be measured, in order to be rightly estimated, by the plurality of Roosevelt a year ago — 255,421; and that of Governor Herrick two years ago — 113,812.

The meaning of this is as clear as day. The Republican machine in Ohio, which, under the régime of Hanna, Herrick, Dick, and Cox, has been controlling conventions, policies and nominations with dictatorial power, has received a terrific rebuke. The people in Cincinnati, aroused at last to the belief that in an off-year there was a chance for the independent voter to express his will, has arisen and expressed its will in no uncertain way, setting upon bossism and gang-rule in civic affairs the stamp of an abiding condemnation.

The forces as they stood aligned in the conflict were as follows: On the one side were Herrick, Dick, and Cox, with patronage, the power of the machine, the ready-made pleas that men should stand up for their party and that Roosevelt was anxious for approval, and generally Republican partisans through the commonwealth. With them the liquor forces of the State, openly and above-board, took their place, and the whole partisan brood of papers in Ohio as well. With them, also, it was feared, stood many of the machine Democrats, who were afraid of Pat-

tison and the new elements of reform that had, strangely enough, come to perch under the Democratic standards. On the other side were the better elements of the Democratic Party, the entire force of the Anti Saloon League (which will never again be sneered at or discounted in Ohio), a large independent Republican contingent, and the Christian forces of the State, which were united in an extraordinary way. Several of the denominational journals of Ohio, with the *Western Christian Advocate* at their head, have made valiant battle for the reforms at issue, openly advocating the election of Pattison and urging on various grounds the defeat of Herrick. In Cincinnati the better class of citizens, and a large representation of socialists and laboring men, were in touch with the movement, under the conviction that this was a notable opportunity to rebuke bossism. That in such a conflict such a triumph was won, of such astounding scope, is a matter of interest and hope to the friends of good government everywhere.

The one political leader in Ohio who was not hurt in the campaign was the senior United States Senator, Hon. Joseph Benson Foraker. For years he has protested against the so-called "conventions" held by the Republican Party in Ohio, on the ground that they were called simply to register the will of one or two men, and ratify their nominations. He has pleaded for a return to the policy of the party when a Republican convention meant something more than this. He argued and pleaded against the renomination of Herrick, deeming it a stupid and inexcusable blunder; and now in the hour of defeat men all over the State are looking to Senator Foraker, as the one man who can, by his leadership, courage and statesmanship, afford a rallying-point for the reconstruction of the party on better lines and on a more equitable basis.